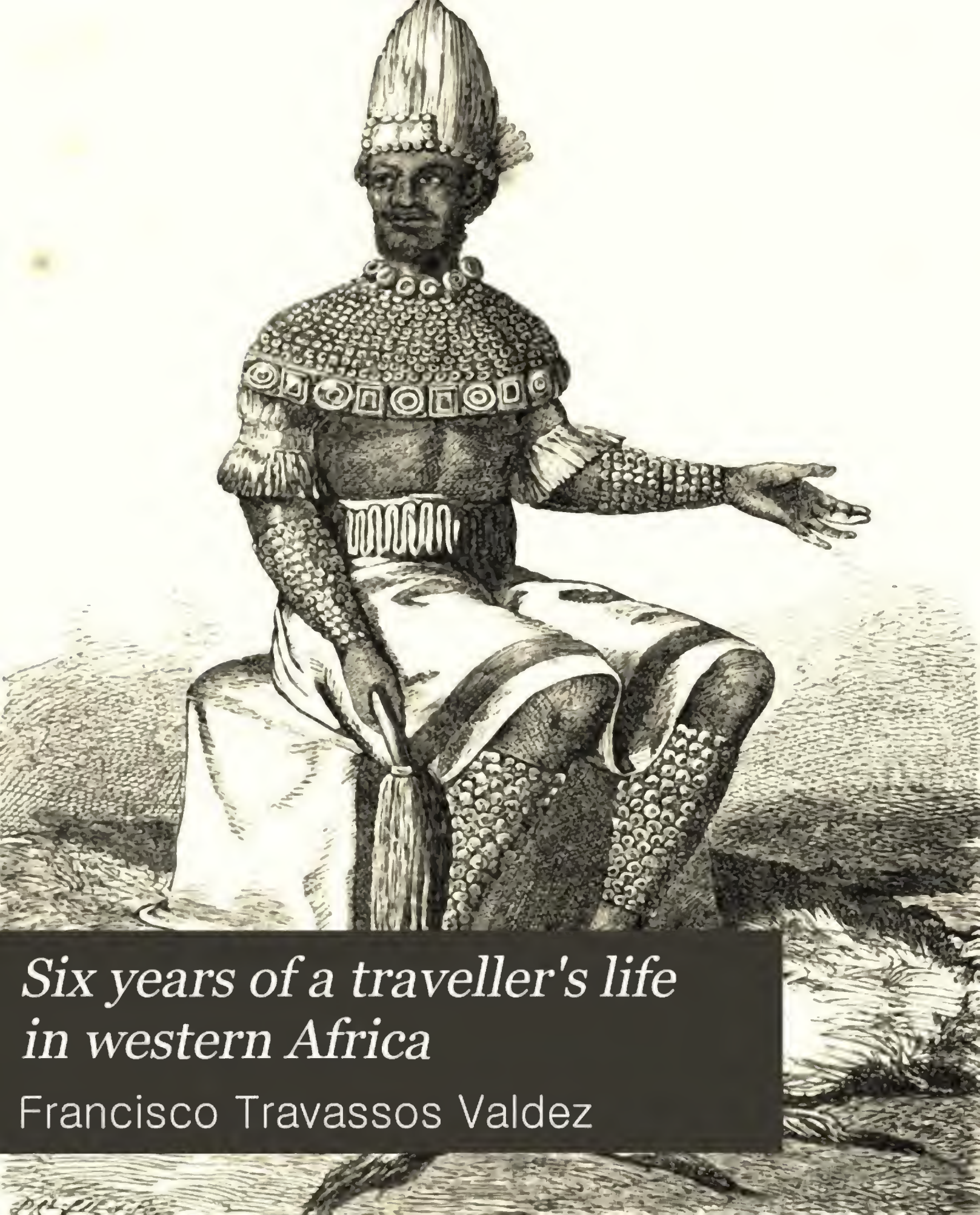
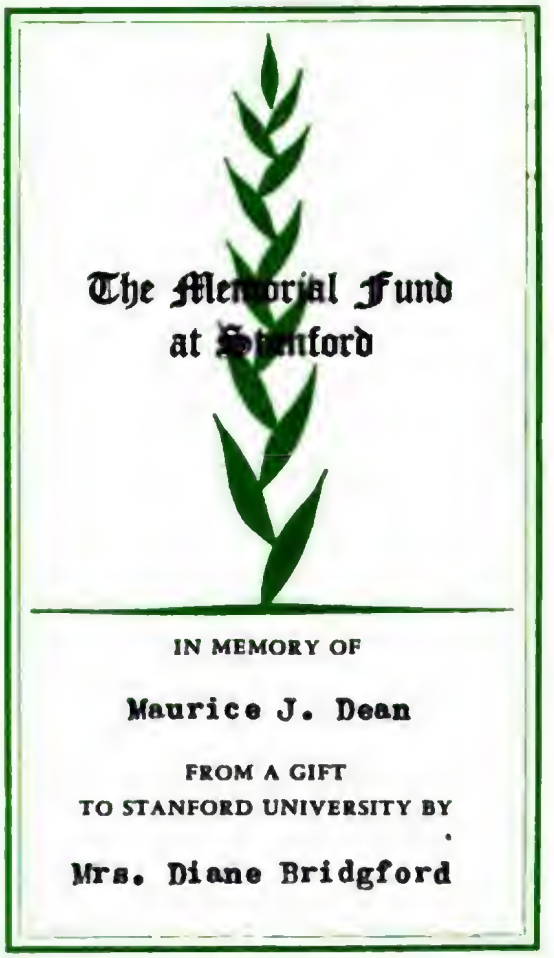


Six years of a traveller's life in western Africa

Francisco Travassos Valdez

A16664



Digitized by Google



Digitized by Google

F.J. Hanchet

2 vols
15

Digitized by Google

SIX YEARS

OF

A TRAVELLER'S LIFE

IN

WESTERN AFRICA.

Digitized by Google





The Mua'a Cazembe (Emperor of The Lundas).

Digitized by Google

SIX YEARS

OF

A TRAVELLER'S LIFE

IN

WESTERN AFRICA.

BY

FRANCISCO TRAVASSOS VALDEZ,

[illegible]

[illegible] Illustrations.

IN TWO VOLUMES.

VOL. I.

LONDON:
HURST AND BLACKETT, PUBLISHERS,
SUCCESSORS TO HENRY COLBURN,
[illegible] GREAT MARLBOROUGH STREET.
1861.

[illegible]



Digitized by Google

SIX YEARS

OF

A TRAVELLER'S LIFE

IN

WESTERN AFRICA.

BY

FRANCISCO TRAVASSOS VALDEZ,

FORMERLY H. M. F. MAJESTY'S ARBITRATOR AT LOANDA,
AND AT PRESENT HOLDING A SIMILAR APPOINTMENT IN THE BRITISH AND PORTUGUESE
MIXED COMMISSION AT THE CAPE OF GOOD HOPE.

With Numerous Illustrations.

IN TWO VOLUMES.

VOL. I.

LONDON:
HURST AND BLACKETT, PUBLISHERS,
SUCCESSORS TO HENRY COLBURN,
13, GREAT MARLBOROUGH STREET.
1861.

The right of Translation is reserved.

LB



The Muata Cazembe (Emperor of The Lundas).

Digitized by Google

A TRAVELLER'S [illegible]

LETTERS [illegible]

[illegible]

[illegible]

[illegible]

IN [illegible] VOLUMES.

VOL. I.

LONDON
HURST AND BLACKETT, PUBLISHERS
SUCCESSORS TO HENRY COLBURN
13 GREAT MARLBOROUGH STREET
1861
[illegible]

Digitized by Google

916.6
T779
v.1

LONDON:
PRINTED BY R. BORN, GLOUCESTER STREET,
REGENT'S PARK.

Digitized by Google

DEDICATION

TO

SENHOR ALFREDO DUPRAT,

KNIGHT-COMMANDER OF THE ORDER OF CHRIST, AND KNIGHT OF OUR LADY OF THE CONCEPTION OF VILLA VIÇOSA, BACHELOR OF LETTERS, AND FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY OF LONDON; H. M. F. M.'S COMMISSIONER IN THE BRITISH AND PORTUGUESE MIXED COMMISSION AT THE CAPE OF GOOD HOPE, ETC.

DEAR SIR,

The kindness and courtesy I have experienced at your hands since my arrival in the Cape Colony, induce me to dedicate this work to you, in the hope that it will be received with feelings similar to those which have prompted me to offer it.

Independently, however, of personal friendship, and of your studious regard for the interests of those of your countrymen who visit these shores, there are yet other reasons why I venture this dedication to you, namely—because of your patriotic spirit, and the earnest desire you have ever manifested to promote whatsoever is beneficial to the interests of all, irrespective of personal considerations or party prejudices.

While in your official capacity you have maintained the honour and dignity of the nation you represent, you have at the same time adopted the cosmopolitan principle of seeking to do good to all; hence, with this conviction, I offer you this slight tribute of friendship, hoping that my "Six Years of a Traveller's Life in Western Africa" may not altogether fail to benefit that cause it has been designed to promote.

With best wishes for your welfare,

Believe me, dear Sir,

Yours very truly,

FRANCISCO TRAVASSOS VALDEZ.

ROCKE DALE COTTAGE,
MOWBRAY, CAPE TOWN, CAPE OF GOOD HOPE.

Digitized by Google

PREFACE.

In presenting to the public the following account of the Portuguese possessions on the coast of Western Africa, under the title of "Six Years of a Traveller's Life in Western Africa," the author would premise that he is induced to lay the result of his observations before the public in the hope that they may, in however humble a degree, add somewhat to the general stock of information regarding the resources of Africa, so eagerly sought for at the present day, when that portion of the globe is apparently on the eve of emerging from the comparative obscurity in which its capabilities have hitherto been involved.

In 1844, in consequence of the unsettled state of public affairs in Portugal, the author's father, the Count de Bomfim, undertook to raise the standard of Reform; but the effort being rather premature, he

did not then succeed. The political affairs of 1846—7 proved disastrous in their consequences to many of the author's relatives, personal friends, and countrymen, and also to the author *in propriâ personâ.*

By the famous Protocol, however, of 1847, England, France, and Spain agreed to interfere, to accomplish the pacification of Portugal—an arrangement which led, as might reasonably have been expected, to the revolution of 1851, which, thanks to that gracious and overruling Providence by whom "kings reign and princes execute justice," has been attended with the most beneficial and happy results.

On the publication of the above Protocol, the author left the military profession, and returned to the paternal roof, where his time was principally occupied in perusing the records of those voyages and travels of former days by which his enterprising countrymen had so signalized themselves, and gathered unfading laurels.

Whilst perusing those pleasing narratives, he became animated with an ardent desire to witness some of the scenès described, and to make at least an attempt to add, by personal effort, to the informa-

Digitized by Google

tion already collected, particularly as regarded the extensive and important possessions of Portugal on the Continent of Africa.

Influenced by these feelings, he applied for and obtained an appointment to the Western Coast of Africa; and when about to enter upon the duties which devolved upon him, as H.M.F. Majesty's Arbitrator at Loanda, on the western coast of Africa, he was so fortunate as to be ordered to embark for his post in a war-steamer, and to visit and report upon various parts of the western coast.

But in addition to the information relative to the localities thus personally and officially visited, he has taken the liberty of quoting several trustworthy Portuguese authors, respecting other important stations which he was unable himself to inspect, in order to furnish a complete maritime hand-book, for the use of those whom the interests of science or of trade may induce to visit the western coast of Africa. And he would also observe that the minute description which he has given of the Cape Verde Islands, St. Thomas, Prince's Island, and the opposite coast, together with the exact position of the various points officially visited, may be found of benefit to masters of vessels visiting those places,

Digitized by Google

as pointing out the nearest and safest ports, in case of any emergency.

He hopes his little work may also prove of use to the commercial community in general, as the attention of the civilized world has, through Dr. Livingstone's enterprise and exertions, been drawn to portions of this extensive Continent, which have hitherto formed so large a blank on the map of Africa, and which have to the present moment been regarded as "Unexplored Regions."

In conclusion, the author begs to observe that there are other most important facts to be noted at the present time relative to the western coast of Africa, namely, first, that cotton of a superior quality may be obtained at little cost and labour, as it is indigenous; and, second, that nothing would tend more to the discouragement of that abominable traffic in human beings, slavery, than providing remunerative labour for the aborigines. The establishment, by some philanthropic and enterprising company, of extensive cotton plantations on a soil whence could be obtained sufficient produce for the demand of the whole of Europe, would most undoubtedly prove an effective check to the slave-trade in those parts. This, together with the fur-

Digitized by Google

ther and more extensive development of the resources of the copper mines already so successfully worked in the mountains of Bembe, near Ambriz, as recounted in this work, affords an opening for extensive and remunerative trade to any company that might embark therein; and would ultimately lead to the introduction of Christianity, and consequently civilization—for the people are "men of like passions with ourselves"; and although at present as rude blocks in Nature's quarry, they are capable of being moulded into a profitable and pleasing form.

Feeling confident that any effort to aid a cause so noble as that above referred to will in general be favourably received by all desirous of promoting the amelioration of the sable sons of Ham, degraded and benighted as they are, these sketches are now submitted to the public, in the hope that they may in some, even small, degree have this tendency.

The author, in submitting his work to public approval, doubts not that there are portions of it open to criticism. His main object has been to deal with facts, and afford useful information rather than amusement; but being a Portuguese, he

Digitized by Google

A TRAVELLER'S LIFE

IN

WESTERN AFRICA.

CHAPTER I.

MADEIRA AND PORTO SANTO.

Departure from Lisbon—A Storm—Porto Santo—Residence of Columbus here—Deserta—Arrival at Madeira—Pico Ruivo—The Exile of the Author's Father—Historical Notices—The Disciple of Beresford—The Constitutional Charter proclaimed in Madeira—My Father appointed Post-Master of Portugal—Commands the Progressista Army—Church of Nossa Senhora do Monte—Games of the Emigrants—Novel mode of Ascending a Mountain—Corsas—A Visit to the Count de Carvalhal—The Levada d'Agua—Foreign Residents in Funchal—The Government of Madeira—The Trade of the Island—Wine Farms—Nautical Academy and Observatory—Invalids on the Island—Plants and Animals—Education—Climate—Melancholy Incident and Romantic History—Visit to a Nunnery—Departure from Madeira.

We commenced our voyage with those feelings which are peculiar to novices entering for the first time on the "wilderness of waters," and which are

Digitized by Google

better known by experience than they can be by any possible description, especially from one who is unacquainted with the nautical phrases adopted, and so freely used in life at sea. The reader will therefore excuse my passing over these matters, so far beyond the comprehension of a landsman, in respectful silence.

We sailed from the port of Lisbon in January, 1852, under very favourable circumstances. The surrounding bustle consequent on preparing for a voyage, the swelling sails, the captain's word of command, as with a stentorian voice he gave orders to his men, and their responsive exclamations—all conspired in some measure to divert the mind from the weeping relatives and friends from whom we had just parted, and from dwelling on the ungenial climate of the country to which we were destined, proverbially known as "the grave of Europeans," a destination which, with some domestic circumstances, added much to the pain of parting.

We had not been long at sea when a storm commenced, which caused some on board to request the captain to make for the nearest port.

Soon afterwards, having passed Cape St. Vincent, we arrived at the small island of Porto Santo, in 33° 3′ N. latitude, and 7° 11′ W. longitude, from Lisbon.* Here we cast anchor, and availing myself of the opportunity of visiting the island, I proceeded in the ship's boat, and im-

* From Greenwich, 16° 20′ W.

Digitized by Google

proved the short time allowed in inspecting what appeared worthy of note.

This small island, which is but a short distance from Madeira, is about 7 miles in length, and 2½ in breadth, and is extremely fertile. It has an open harbour, where ships may ride at anchor, but should the wind change to the southward, they must be ready to weigh anchor and stand out to sea. It is visited by Indiamen, outward and homeward bound; and, besides the inhabitants, numbering about 1460, it is at present the retreat of many wealthy families from Madeira, who have erected numerous beautiful and commodious residences.

The chief town bears the same name as the island, Porto Santo or Holy Port. In consequence of the advantages above alluded to, the harbour is considered much safer than that of Funchal.

On taking the round of the island, I saw three small islets; but I observed that Porto Santo, with its immediate neighbourhood, was the only portion of the island producing cereals. A little wine is also made, but it is mainly dependent on Madeira for its principal support.

Porto Santo is famous in Portuguese history, as the place where the first adventurers landed in 1418, and established the first infant colony; whence they subsequently sailed in quest of new discoveries. Here also Christopher Columbus took up his residence, having married a Portuguese lady when in the naval service of Portugal.

Digitized by Google

On our return to the steamer we set sail, and soon came in sight of two small islands, the larger of which has received the name of Deserta, from the fact of its being uninhabited, except by a few goat-herds, who find shelter in some miserable huts—goats and rabbits being apparently the only quadrupeds on the island.

We were soon in sight of the island of Madeira. As we approached all eyes were directed towards this majestic oasis, which revealed to us new beauties as we drew nearer and nearer, sailing towards the anchorage of Funchal, the capital of the island. Madeira is so well known, not only from the personal visits of numerous invalids, resorting thither for the enjoyment of its salubrious air, but also from the frequent notices published by travellers, that it may appear superfluous in me to detain my readers by entering into any elaborate description of the island; but as some who peruse these pages may not have had the opportunity of reading any of these books, I take the liberty of submitting a few particulars for their benefit.

It was dark by the time we cast anchor. Next morning, at day-break, the scene presented to the eye from the deck of the vessel appeared truly sublime, especially to those who were strangers to it. This beautiful "Flower of the Ocean" is composed of one mass of basalt. Funchal is in 32° 38′ N. latitude, and 7° 46′ W. longitude,

Digitized by Google

from Lisbon.* The island is about 31 miles long by 12 broad. Pico Ruivo raises its majestic head 5993, or, according to others, 6056 feet above the level of the sea; and when viewed in the gray twilight of early dawn, it presented the appearance of a beautiful mirage; but when the rising sun cast his bright rays on the surrounding scene, the castle, the various beautiful buildings standing out in bold relief one above another, the numerous belfries, the serrated mountain ridge, with the various hills covered with beautiful vines, the air perfumed by the orange blossom, the canana, the palm, and a great variety of trees covered with continual verdure, suggested the presence of a perpetual spring. As the eye ranged from the base towards the summit, admiring the beautiful cottages, as well as the more magnificent mansions, we beheld the majestic towers of Nossa Senhora do Monte, or Our Lady of the Mountain, pointing towards the sky, and inviting the grovelling sons of earth to seek there the enjoyment of eternal, unfading delights—and, higher still, even to the very summit, the gigantic trees, whose thick foliage afforded an agreeable shade, and invited the weary traveller to rest beneath their wide-spread branches! We felt as if we gazed on some fabulous scene in fairyland.

Whilst the packet was "coaling," I took the opportunity of going on shore. Though this was my second visit to the island, it was with feelings of

* In 16° 54′ W from Greenwich.

Digitized by Google

indescribable pleasure I now landed, as with Madeira so many pleasing reminiscences of my native country are immediately associated. I ask pardon of my Hibernian friends, if I borrow from their favourite bard the following stanza, which, with a slight alteration, expresses my feelings on that occasion :—

> "The savage loves his native shore,
> Though rude the blast, though chill the air;
> And why not Porto's sons adore
> The land that Nature formed so fair ?"

All my latent feelings of patriotism were revived, all the "learned lore" of school-boy days, which had reference to my country's fame, rushed as a stream into my memory, and created most pleasing sensations, mingled with some of a contrary kind. I was led to reflect on the transient nature of all sublunary institutions—the change of dynasties, the rise and fall of kingdoms, and those vicissitudes to which subjects as well as princes have been exposed in the course of time, subject to the various effects of these ever-recurring changes.

My beloved father had been an exile at Setubal (St. Ubes), by an order of the absolute government of 1823, for having, with the regiment under his command, manifested unusual enthusiasm on behalf of popular rights, an enthusiasm which, inspiring all classes, had in course of time conduced so much to the proclamation of the first constitution of 1820.

It was during my father's exile at the above place that I made my *début* on the stage of life in 1825. The constitution being ultimately established, my father was restored to his country; and while at Braganza, in command of 900 men, was surprised by a large force, which, with the reinforcements supplied by the despotic King of Spain, Don Fernando VII., amounted to at least 6000 men. The powder magazine having exploded, and the General in the popular interest, upon whom my father depended in this emergency for support and assistance in relieving the town, withdrawing to about 60 miles distance, a council of war was called, at which it was decided to capitulate and accept the terms proposed by the enemy; but no sooner had the latter obtained possession of the place, than, regardless of all faith and national honour, they arrested my father as a prisoner of war, and sent him into the interior of Spain.

He profited, however, by an opportunity to elude the vigilance of his guard, and escaped to Lisbon, where he immediately demanded an investigation into his conduct, which, being granted, the Court unanimously decided that "his conduct well merited the approbation of his country," as he had been the *first* to raise the standard of liberty, and, by so doing, to check the formidable force destined to descend on Lisbon and crush the constitution—his energy and zeal in retarding the progress of the enemy having afforded time to rally a force suffi-

Digitized by Google

cient to oppose and counteract their preconcerted plans.

The Infanta Dona Isabel Maria, then Regent of Portugal, in the name of the beloved King, Dom Pedro IV. (Emperor of Brazil, where he had resided for some time past), desirous of responding to the voice of the country, and encouraging a patriotic spirit, offered to my father the important post of Captain-General of Angola; but the climate being unfavourable to Europeans, and fearful of endangering the health of his wife and children, he declined the honour. He was then appointed Captain-General of Madeira and Porto Santo, and this was the occasion of my first visit to Madeira. On the present occasion I was, at my sovereign's command, on my way to the same insalubrious colonial dependency of Angola, of which my father had before refused the Governorship. I also called to mind that my beloved parent, and my two eldest brothers, had touched at Madeira, when on their way as captives and exiles to Angola.

Being at all times the zealous advocate of liberty, my father was one of the first to raise its standard. He had been the first to meet Marshal Beresford, and tender his services to aid him in expelling Napoleon after his unjust invasion of the Peninsula; on which occasion he obtained the warm friendship of the Marshal and his staff, and was styled in Portugal "O Discipulo de Beresford," the disciple of Beresford.

He proclaimed in Madeira the constitutional Charter of 1826, by the command of the ever-memorable Dom Pedro IV., of whose staff he was subsequently appointed chief, during the war in which the throne was wrested from the usurper, Dom Miguel, and restored to the rightful heir, Dona Maria II. My father was always found on the side of legitimate monarchy, and of the liberties of his country, and was the foremost in every danger. No other General suffered so many casualties, or was so often or so severely wounded during the war.

In 1836, when acting as Her Majesty's Lieutenant of the Kingdom, he, with the troops under his command, encountered, at the Chaõ da Feira, the Ground, or place, of the Fair, the two noble and brave marshals, the Dukes of Terceira and Saldanha, who, together with twenty other generals, the flower of the Portuguese army, had raised an insurrection, for the purpose of overthrowing the liberal constitution of 1820, and establishing the charter of 1826, which was more aristocratic.

On the 13th of March, 1837, in the streets of Lisbon, at the head of 2,000 of the regular troops, he attacked a strong force of the National Guards, about 16,000 strong, whom, after a hot engagement, he completely routed. The majority of this army was professedly attached to the liberal interest; but having been tampered with by inte-

Digitized by Google

rested demagogues, it had fallen into their snares, and thus united itself with those who desired to overthrow the popular institutions of the country.

It was in consequence of this signal success that her Majesty was graciously pleased to bestow upon him the rank of Count, and appoint him Prime Minister, Dictator, and Minister of War, with instructions to put the kingdom in proper order, offensive and defensive.

In 1844, at the head of three regiments, he opposed the policy of the Cabinet, presided over by Costa Cabral (now Count Thomar), in consequence of their failing to carry out those principles of reform, and to fulfil those promises of liberty, which they had made to the nation in 1842, when Cabral overthrew the constitution of 1838, and proclaimed the charter of 1826.

A number of his friends having been imprisoned, and others flying, he was thus left without the succour on which he had calculated; and was at length reluctantly compelled to emigrate, as he saw it would be the greatest folly to risk the lives of the faithful few who adhered to him at a time when the greatest portion of the army was carried away by misrepresentation, and cajoled to join the interest of Count Thomar.

In 1846 the nation awoke as from a dream, and rose *en masse* to assert and obtain its stipulated liberty. The celebrated Junta do Porto being established, my father took command of the Pro-

Digitized by Google

gressista army at Torres Vedras, 2,200 strong, depending on Count das Antas, the President of the Junta, for support; but the Count not arriving within the time calculated, my father was obliged to capitulate, under honourable conditions, to the Duke of Saldanha, who was in command of an army of 8,000 infantry and 1,500 cavalry — all regular and well-disciplined troops—supported by eighteen field-pieces. Notwithstanding the terms of capitulation, he and my brothers were detained as prisoners of war, by order of the Duke; and, in violation of all honourable compact, without consideration of his services to the throne and the cause of liberty, regardless of his severe wounds, of his rank and titles, and of honours conferred on him by Belgium, Holland, and Spain, a decree was received commanding that Count Bomfim, together with his two sons, should be exiled to Angola.

It was under these distressing circumstances that in 1847 he called at Madeira, together with my two brothers, as prisoners, on their way to Angola, of which my father had refused the Governorship, and of which my eldest brother, the young Count, had been Colonial Secretary from 1841 to 1845. Hence arose some of the bitter thoughts which now occupied my mind. But, as I before said, they were mingled with other and sweeter recollections; for after the Protocol of 1847, whereby England, France, and Spain under-

Digitized by Google

took the pacification of Portugal, my father again passed Madeira on his way to Lisbon from Angola —whither the British steamer "Terrible" had been sent for him—restored to all his honours, the Government having been compelled to replace everything in the same order in which it stood prior to the national insurrection.

Thus we see that although liberty may be crushed for a time she will at length arise and bear down all opposition; although she may for a time be fettered with adamantine chains, her powerful throes will eventually burst the strongest manacles by which she is confined, and she will rise in all her heaven-bestowed might.

This we see fully realized in the present day as regards the Portuguese nation, when we behold the youthful but precocious King Dom Pedro V., whom God preserve, already fulfilling all the sympathizing duties of the loving "father of his people."

The reader will please to excuse this digression which I have made in endeavouring to account for the various conflicting emotions by which my mind was agitated when I landed on the beach at Funchal, and which have inadvertently led me away from my subject. If I seem chargeable with egotism, I must plead my sincere love for a venerable parent, and an enthusiastic desire for the establishment of the liberal institutions of Portugal on a firm basis, as my only excuse; and I feel convinced

Digitized by Google

that, on mature consideration, all who are not too fastidious will accept the apology as satisfactory.

But to return to my narrative. On my arrival at Funchal I was met by a friend, Major Santos, who manifested so much urbanity, and such anxiety to minister to my comfort and enjoyment, that I cannot find words sufficiently strong to express my gratitude to him. After breakfast we took a ride round a large portion of the island. At various points of the several heights we stopped to view the sublime scenery around and below us, until we arrived at the Church of Nossa Senhora do Monte, where I attended the festival service. Afterwards I remained for some time witnessing the yard-games of the emigrants, who had returned from Demerara, whither they regularly proceed once a year in large numbers to labour for a season, returning with their earnings from that unhealthy clime, to enjoy the more salubrious air of their native place. Yet, alas! several of those who leave home each year, with hopeful anticipations of returning with their fellow-islanders, fall victims to the deadly nature of the climate, and are left to sleep beneath its soil, until the voice of the trumpet shall again awake them.

Although it is out of my province to write an essay on political economy, yet I may be allowed to say that it appeared to me that it would have been better policy, both for the individuals, and for the mother country, if they had been settled in

Digitized by Google

the province of Alemtejo. By this periodical emigration of the inhabitants from Madeira to Demerara, and from the Azores to the Brazils, their morals are more or less corrupted by contact with unprincipled dealers in the bodies and bones of their fellow-creatures, an occupation so demoralising to the human character; and returning, they impart to their fellow-islanders (amounting, according to computation, to about 50,000—Angra, the capital of Terceira and of this group of nine islands, having alone a population of about 13,000), a lax feeling of morality, and are also much weakened in the proper tone of genuine patriotism. Would it not then be much more conducive to our country's weal (I write as a Portuguese) to settle them in this fertile province of Alemtejo, which, on passing through, appeared as thinly inhabited as many parts of Africa through which I have passed? By so doing, the people would be benefited, and the country itself would be enriched by persevering industry.

A friend of mine was informed, on his arrival in Africa, that each of his children was worth about 500*l.* to him, in consequence of the scarcity of labour; and if this view of the case is correct, by sending labour out of the country so long as there is sufficient soil for it to operate upon, we only impoverish the mother country, emigration being solely intended as an escape-valve, where there is an excess of population.

The poor people whose hilarity I now witnessed

seemed to enter with all their heart into the national games in celebration of this festival. What attracted my attention most was the strange costume worn on the occasion, the high conical cap and large yellow boots being the most conspicuous.

Their joyous mirth in returning to their fatherland was not at all in consonance with my feelings at the time. I was now proceeding to a proverbially deadly clime; should I ever return to gladden the hearts of those sorrowful ones I had left behind me? These were some of the bitter drops which, falling into my cup, qualified my present enjoyment.

In my excursion up the steep-paved way towards Nossa Senhora do Monte, what amused me most was the manner in which our youthful guide ascended with us. He had no horse, mule, ass, or any other quadruped wherewith to accompany us, and yet he was ever present when we wanted his services. On enquiry, this was soon explained; no sooner had we left the town of Funchal, at the base of the mountain, than he (as is customary) laid hold of the long tail of the horse, and, with his legs suspended on each side of the animal, holding fast and taking long strides, as if on a velocipede, he was enabled to be ever present when his services were required.

On taking a survey from where we now stood, I no longer questioned the propriety of calling the island "The Flower of the Ocean." Not wishing

Digitized by Google

to descend by the same precipitous route by which we had ascended, I prepared to return in one of those vehicles or carriages denominated corsas (which, having no wheels, might more appropriately be termed "sledges"). I secured myself in it with a long rope fastened "fore and aft," as the sailors would say, a lad holding at each extremity, and proceeded down the zig-zag road, the one pulling when necessary, the other checking its too hasty progress; and being thus conveyed, as by a centrifugal and centripetal motion, we arrived safe at the base, grateful, we trust, to Providence, without sustaining any accident. We were informed that not unfrequently severe contusions, and even broken limbs, were received in the rapid descent. The sledge was not unlike the "Russian mountain" chariot or cart, now called the "Egyptian," a name which in our days of novelty may soon be changed to "Chinese," or more appropriately to that of "Barbarian;" but as I was informed it was fashionable to descend in that manner, I adopted it, remembering the old adage, "Better out of the world than out of the fashion;" but henceforth I would prefer to use the more tedious balloon, rather than so rapid a descent in the parachute.

When we arrived "all right" at our friend's hospitable mansion, luncheon was prepared in old English style—indeed, everything seems to take its tone from England. When we had satisfied the cravings of our earthly appetite, we commenced

another ride, and proceeded towards the splendid Palheiro Ferreira, the property of the youthful Count de Carvalhal, who has most extensive wine farms, and many "Cazeiros" or farmers, who all seemed to be in a most flourishing condition. I was reminded of the Hungarian Prince, who, when visiting the extensive flocks of an English nobleman, being asked, "What do you think of my 10,000 sheep?" replied, "Well, they appear in good order, and are no doubt in better condition than my flocks, which are tended by 10,000 shepherds."

Being aware that, as soon as the steamer completed her coaling, she would hasten her departure, I proceeded, in company with my friends, to visit some other places. We visited the Levada d'Agua, which conveys water through a tunnel to a considerable distance. As I was informed by my friend, it was projected by the clever engineer, General Guerra. It is a most beneficial work, and well worthy of note. We also saw the churches of Nossa Senhora do Calhao and of S. Pedro, or St. Peter; the Mercado, or market-place; the Praça Imperatriz, or Empress Place; and the Rua da Princeza Dona Amelia, or Princess Dona Amelia Street, named after the late much-lamented daughter of the Emperor's second wife, and widow of the immortal Dom Pedro, Duke of Braganza. This young and beautiful Princess died of consumption on the island.

Digitized by Google

A number of the buildings in Funchal are in the old English style, the rents of which are considered high; and the inhabitants obtain their means of subsistence principally by letting them to the visitors who frequent the island.

The failure of the vine is also a great drawback to the Government, as well as to the inhabitants generally, as wine is the principal source of revenue, and the trade in it gives rise to a considerable circulation of money.

The foreigners resident in Funchal are numerous. There is also a number of mercantile houses; of these there are four American, twenty-six English, thirty-three Portuguese, three Sardinian, one Swiss, and one connected with Hamburg.

The Consular staff is very numerous on the island: Austria has a consul; Belgium a vice-consul; Brazil a vice-consul; Denmark a consul; France a consular agent; Great Britain a consul and a vice-consul; Greece a consul and a vice-consul; the Hanse Towns a vice-consul; Holland a vice-consul; New Granada a consul; the Papal States a vice-consul; Peru a consul; Prussia a consul; Russia a vice-consul; Sardinia a consul; Spain a consul and a vice-consul; Sweden and Norway a vice-consul; Turkey a vice-consul; United States a consul and a vice-consul; Uruguay a consul and a vice-consul; in all, 25.

This large staff of officials is not to be wondered at, as from the peculiar position of this island, many

trading and other vessels call *en route* to and from distant ports, independent of the ships engaged in the trade carried on with the island itself.

According to a late census, there are 24,645 hearths on the island. The number of inhabitants is calculated at 107,088, of which the capital has about 30,000. The island is divided into two districts, the Eastern and Western, each district sending two "Deputados," or representatives, to the "Cortes," or National Parliament at Lisbon. Each district has also a Judge, who administers the law. The Military Governor is the chief civil magistrate, and has under his orders ten "Administradores de Concelhos," or civil magistrates, in Madeira and Porto Santo. These two islands form a Bishop's see, comprehending 47 "Freguezias," or parishes. The Administraçoes de Concelhos," or civil magistracies, are the following:—

In Madeira. — Calheta, "the Small Creek;" Camara de Lobos, "the Wolves' Den;" Funchal, "a place set with fennel;" Machico *; Ponta do Sol, "Sun's Point;" Porto Moniz; S. Vicente; Santa Anna; and Santa Cruz, or Holy Cross.

* The magistracy of Machico has its name from Robert Machim, the hero of a romance, who sailed from England in 1344, together with Anna d'Arfet; they endeavoured to escape the vengeance of that lady's friends, by landing on the Coast of France; but being driven to sea by contrary winds, they landed at Machico in Madeira, which island, according to this supposed fabulous story, was unknown until then. However, a cross is still shewn there, marking the place where they were buried.

Digitized by Google

In Porto Santo—Porto Santo, or Holy Port. Notwithstanding the great drawback caused by the vine disease, the trade of the island is still very considerable. There were exported during the year 1849, 14,445 "pipas" (pipes); 1850, 13,875; 1851, 12,356; 1852, 5,676½. Of the 5,676½ pipes for the year 1852, there had been exported to America, 1,954 pipes; Africa, 69; Asia, 213; Brazils, 34; England, 1,234½; Oceania, 6; other European ports, 2,166. The revenue from the customs for the year 1857 alone amounted to 18,762*l.*

The number and tonnage of vessels inwards and outwards bound, as registered at the Custom-house, were:—Inwards, 269 vessels, 53,540 tons, 3,227 men; outwards, 275 vessels, 56,200 tons, 3,316 men.

It is reported that, in 1854, 107 English vessels entered the port, with cargoes valued at 68,400*l.*, a number nearly double that of the Portuguese.

The garrison of Madeira, for the defence of the island and for the protection of commerce, consisted of one infantry battalion of 400 men, and one company of artillery of 80 men. All the troops on the island are changed for others from Portugal.

From the town I went to see the wine farms, of which Malvasia, Boal, and Tinta, are the wines the most celebrated; and although they had suffered severely from "the disease," they now appeared in good condition; and I was informed that the vines were returning to their former healthy

state, the disease having almost entirely disappeared.

The famous Infante Dom Henrique of Portugal (son of Don Joaõ I.) is said to have established in that country the first nautical Academy and Observatory, at Sagres, to which the kingdom is mainly indebted for the celebrated discoveries and conquests which afterwards astonished the civilized world, and immortalized the Portuguese name, beginning with the discovery in 1418, by Bartholomew Perestrello, of Porto Santo (or the Holy Port, a name given by the mariner, grateful for the safety and comfort enjoyed in it, after passing through so many dangers of the deep), followed, in 1419, by that of Madeira, by Joaõ Gonçalves Zarco and Tristaõ Vaz Teixeira, who gave that name to the island in consequence of the great quantity of timber (Madeira) growing on it. It is said that the forest of trees was so dense that, having been ignited by some means, it continued burning for seven years, before the fire became extinct; after which it is recorded the learned Infante gave orders that the island should be planted with the sugar-cane, brought from the island of Sicily; as also the vine producing the Malvasia wine from the island of Candia. Such appears to be the origin of the Madeira vineyards, the cuttings or plants of which were subsequently sent in large quantities to the Cape of Good Hope.

The picturesque cottages, surrounded by *quintas*,

Digitized by Google

or gardens, stocked with numerous European fruit-trees, together with many tropical plants and trees, form a beautiful and enlivening prospect, the farms being so well cultivated; and I was particularly pleased by witnessing the extensive cultivation of the Inhame (yam), a root held in much estimation by the country people, who use it as a substitute for bread. It resembles large potatoes, but in taste is sweeter to the palate.

The cereals cultivated are not sufficient for the consumption of the islanders. There is a large export of coffee, which some assert is superior in flavour to the far-famed Mocha; orchilla is also exported. The sugar, although produced in comparatively small quantities, is said to be of an excellent quality, and so highly approved, that the cane was transplanted to the Brazils—St. Paul (formerly St. Vincent) thus giving the first impetus to the extensive and lucrative Brazilian sugar trade. But the principal trade of Madeira has been in wine, which in its halcyon days was exported (as already shewn) to the extent of an average of from twelve to fifteen thousand pipes.

The various other productions of the island were :—

Beans	291	*moios.**
,, broad	112	,,
Barley	1,128	,,
Chesnuts	328	,,

* The moio is equal to sixty alqueires, and one alqueire is a little more than a bushel.

Digitized by Google

Honey . . .	110 *arrobas* (each 32 lbs.)
Inhame . . .	6,971 ,,
Lemons . . .	977 *milheiros* (thousands)
Lentiles . . .	13 *moios*
Maize . . .	371 ,,
Oranges . . .	2,755 *milheiros*
Potatoes . . .	1,065 *moios*
Rye . . .	389 ,,
Silk . . .	36 lbs.
Walnuts . . .	54 *moios*
Wax . . .	29 *arrobas*
Wheat . . .	3,365 *moios*
Wool . . .	8,622 *arrobas*

As I proceeded on my way, I met ever and anon the neat light palanquins, with their showy curtains, each borne on the shoulders of two stalwart men, who went cheerily along, as if honoured by conveying their fair burden. My pleasure at beholding their cheerfulness was afterwards damped by being informed that in general they were conveying, for the benefit of the air, some beautiful young European maiden, attacked by that insidious disease, consumption. The majority of the invalids on this island are sufferers from this complaint, the physicians at home ordering them, as a *dernière ressource*, to this salubrious climate, in the hope that they may arrive here before the disease has obtained the mastery over nature and science. The larger number of the invalids come from England; and I am persuaded that if they reached Madeira before the disease had obtained the mastery, many more would return convalescent, the climate being particularly favourable for all who suffer from pulmonary

Digitized by Google

diseases, as the island is one of the most healthy on the globe—except, indeed, when Providence sends that mysterious disease the cholera, which has swept away some thousands of the inhabitants; but, with regard to this plague, we must say, with the worldly-wise men of the King of Egypt, "This is the finger of God."

Among the animals I met with were lizards, spiders, and frogs; however, I saw a large number of domestic animals, of which, I was informed, there were then on the island—asses, 210; cattle, 20,682; goats, 84,732; horses, 402; mules, 96; pigs, 76,146; sheep, 90,894.

There are numerous birds, of various kinds. Of fish there is a good supply from the sea, but the only fresh water species I saw was the eel. Mr. Lowe, an English naturalist, has said that he discovered 70 species of sea-fish, but only one in fresh water. Of this number 44 appear as new to the colony; there is also a large quantity of shrimps exposed for sale.

Having mentioned Mr. Lowe, I may here add that he enumerated 743 different species of plants on the island. He also observes that the conformation of Madeira indicates a volcanic origin. There are numerous minerals to be found in different situations, and we were informed that recently gold had been discovered.

The largest number of the invalids on the island being English, they have their own doctors and

Digitized by Google

apothecary. The shop of the latter is one of the most tastefully fitted up of any of this description which I have ever before seen, and the compounder and dispenser of the medicines is very clever in his profession. I understood that the doctors were very skilful in their treatment of that insidious disease, consumption, with which most of their patients are afflicted.

There is also a neat church, to which is attached a well laid out cemetery.

I met with several highly educated and talented Portuguese doctors, among whom was the late Dr. Moniz, formerly Portuguese Commissioner at the Cape of Good Hope. There are also the Military and Civil hospitals, as well as the Medical and Surgical School established by Government, which has two professors and a demonstrator, and ten students. The Portuguese government has of late manifested a most praiseworthy desire to educate the population, in consequence of which many public and private schools have been established. The Government schools of "Instrucçaõ Primaria," or elementary schools, for boys, are 13, and have 721 boys attending. There is also one for girls, which has about 172 pupils. Of the above-mentioned schools of "Instrucçaõ Primaria" there are three private schools for boys, having an attendance of about 209; and eight for girls, with about 154 attending, making a total of 25 schools, and 1,256 scholars of both sexes. The Government schools of "Instruc-

Digitized by Google

çaõ Secundaria," or secondary instruction, for boys, are six in number, with 123 scholars; and there are six private schools of the same description for girls, with 328 scholars, making a total of twelve schools and 451 scholars. The clergy have also a seminary, which is conducted by three professors. If I was rightly informed, the number of students availing themselves of the instruction provided by this institution was seventeen.

Returning to town, we visited the Government House, the Castle, the squares, promenades, &c. The shops we found stocked with miscellaneous articles, particularly suited to the wants of the voyager.

The want of proper streets is a great drawback to the comfort of the inhabitants of Funchal—the usual means of locomotion being a species of carriage, or rather sleigh, having no wheels, with curtains; it is drawn by oxen, having small bells attached to the neck, which are continually tinkling as they proceed along.

With regard to the climate, it may be truly said that the islanders may select any of the three zones; on the shore they may have the torrid, in the centre of the island the temperate, and high up in the mountains the frigid. From these more elevated regions a quantity of ice is conveyed to town, which, to those arriving from the tropics, is a most welcome luxury.

In the evening I was invited to dine with a friend,

Digitized by Google

in company with his young and beautiful wife, a lovely Spanish lady. He had brought her with him to Madeira, in order to introduce her to an aged mother, whom he had not seen for a number of years. He also had obtained an appointment at Angola, to which place he was about to proceed; but, alas! we know not what a day may bring forth! —in twenty days after our arrival in Africa he was attacked by a violent fever, to which he fell a victim in twenty-four hours, leaving his young and beautiful wife, with a babe born but the day before her beloved husband's death. Under the circumstances an appeal to the sympathies of the public was made, and nobly responded to. A relief fund was provided, and a free passage in a government vessel obtained to Lisbon, where she was consigned to the care of friends, with a request that she would write to inform her relatives of her peculiarly distressed circumstances. She was from Malaga, and was only fourteen years old when her husband met her. Her short history was a very romantic one. He was a fine young man, at that time engaged in the contraband trade. Falling in love with her, and fearful of opposition from her family, he induced her to elope with him. They arrived at a small farm-house not far from the frontier. Her family having learned their route, telegraphed the particulars, and commenced a hot pursuit. The landlord of the house where they stopped took them aside, informing them that he had authority to capture

Digitized by Google

them, and it was therefore necessary they should not stir abroad for fear of being seen, until he found an opportunity of providing some means for their escape, as, if now discovered, they would compromise him. He said he hoped to be enabled to get them conveyed to Elvas, a frontier town of Portugal, and one of the most important strongholds of the kingdom. This he accomplished by dressing the young lady as a "muletero," or muleteer, in which disguise she arrived safe at her destination, where some employment was obtained for the young man on the estate of the young Count Bomfim. He had not been long here when a young, beautiful, and rich English widow, falling in love with him, offered him the agency of her estates, which, coming to the knowledge of his betrothed, she took the alarm; they were immediately married, and fled to Lisbon, where a friend obtained for him the African appointment before alluded to.

It was at his mother's house we dined. The dinner was served up in good English style; indeed it appeared as if the manners and customs were becoming completely Anglicised—I suppose from the large concourse of English, who, together with many other foreigners, are constantly resident in Madeira; and no doubt to the same cause may be attributed the evident prosperity of the island, the efficiency of its police, its improved sanitary regulations, the elegance and comfort displayed in social life—all of which conduce so much to the

Digitized by Google

comfort and enjoyment of the traveller, imparting to him, during his casual visit, all the comforts of a terrestrial Eden.

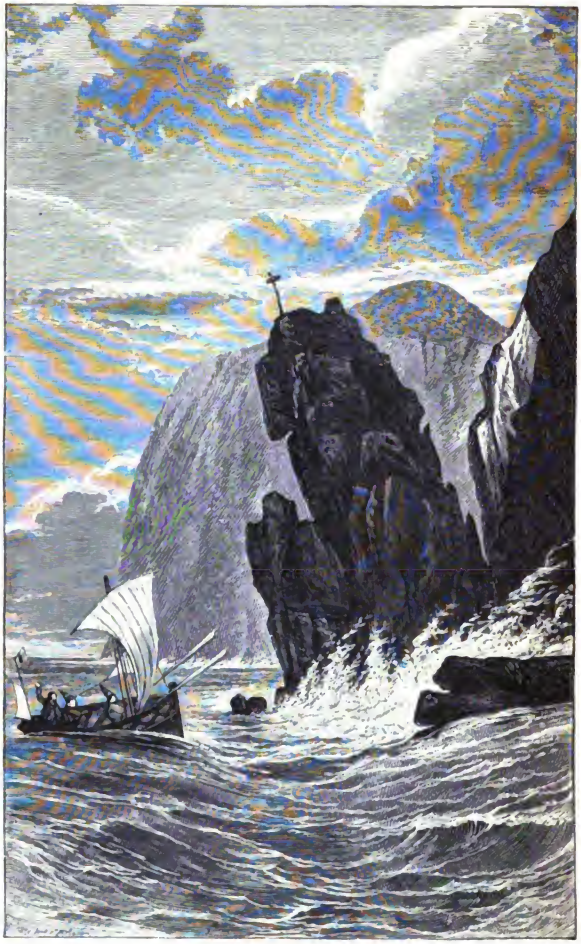
At night I was invited to numerous *soirées*. I selected one, the invitation to which came from an old friend of my father's, when Captain-General of Madeira. There I met the beauty and fashion of the island—I was going to say of the world, for there were some from all parts of the earth; and if not exactly from the same places, they were doubtless as various in nation and in speech as those assembled at Jerusalem on the day of Pentecost. Some conversed fluently in different languages, according to the peculiar nation to which the individual addressed belonged. There was also a splendid display of artificial flowers, which even the bee or butterfly might be excused for taking as real, so perfect was the imitation. I was informed that a member of our host's family had obtained a handsome prize for some sent to the late London Exhibition of all nations.

Before I left, we visited the nunnery, and partook of the celebrated *Batatada*, a sweet potato jam prepared by the nuns; and we would take this opportunity of recommending "callers at the island" to visit these ladies, not only to satisfy their curiosity in this particular, and to see the artificial flowers formed by them from feathers, which are well worth seeing, but that, like us, they may be charmed by the instrumental and vocal perfor-

mances of the novices, whose angelic countenances and sweet expression produce a most pleasing impression. There are two convents, containing 116 nuns.

The diocese of the Bishop of Madeira was formed as early as 1514. It is divided into 47 vicarages, to each of which is attached a building or seminary for the reception of *seminarists*, or scholars, similar to those of the nunneries, all of which have a seminary connected with them.

But I must take a hasty leave of all my kind entertainers, as the signal-gun has been fired, announcing that the ship is ready to sail, and calling all passengers immediately on board. So we hastened down to the beach, as I was informed we were to embark at five o'clock. Whilst waiting on the quay, I addressed a smart little fellow who was standing there, and asked, "Would he like to come with me?" "No, Sir," was his prompt reply. "Why not?" said I, "there are a great many people where I am going." "Yes," said he, "and I know what kind of life you have spent that you are sent there." This reply brought to my mind the fact, which at the moment I had forgotten, namely, that Angola is a penal settlement, to which Portugal sends her convicts. Laughing at the smart response, I stept into the boat and proceeded on board the steamer, which now got under way, and proceeded on her voyage. On leaving I much regret not to have had an opportunity of visiting Pontal



Fontal da Cruz, Isle of Madeira.

Digitized by Google



da Cruz, or Cross Point, situated on the port of the same name, behind Porto Moniz, which extends from Cape Grajao to the said Pontal, which is the most southern point of the island, and consists of a rock stretching out into the sea, and washed by the waves. On the summit is fixed a small iron cross, before which the seamen implore the Divine protection and a successful voyage. If I had called there, perhaps our voyage would have been more prosperous. At a quarter to 8 o'clock we lost sight of Madeira.

CHAPTER II.

The Canaries—Teneriffe—S. Vicente—The Kloofs—Hospitality of the Commandant of S. Vicente—The Town of Mindello—The Agriculture of the Island—Santo Antaõ—Variety of Temperature—Emancipation of the Slaves—Santa Luzia—Its Ports and Anchorages—Character of the Natives—The Climate and Soil—Isle of Sal—Abundance of Fish—The Salt-Pits—Boa Vista.

BEING favoured with a stiff breeze, we soon came in sight of Teneriffe, which we were informed is visible on a clear day at the distance of 140 miles. The peak raises its majestic head 12,236 feet above the level of the sea. The group of islands, of which Teneriffe is the chief, belongs to Spain. It is supposed that in one of Nature's mighty throes she heaved up those lofty mountains (which are evidently of volcanic origin) from the bosom of the deep. The islands are seven in number; the three principal being Teneriffe, Grand Canary, and Palma. These islands are said to be very fertile; the production of wine alone is annually about 54,000

Digitized by Google

pipes. They have a population of nearly 203,000.

Having passed the Canaries, we came in sight of the Cape Verde Islands, which are divided into two groups, respectively distinguished as the *Windward* and *Leeward* Islands. Those composing the Leeward group are Maio, or May; St. Jago, or St. James; Fogo, or Fire—having a volcano; and Brava, or wild; together with some small islets, and several shoals, the most considerable of which is the Baixo (shoal) of João Leitão, lying between the islands of Boa Vista, or Fine View, and Maio. The sea around the Cape Verde Islands abounds with fish, particularly near the Baixo, where also a lucrative whale-fishery has been carried on.

The Windward Islands are Santo Antão, or St. Anthony; S. Vicente, or St. Vincent; Santa Luzia, or St. Lucy; S. Nicolao, or St. Nicholas; Sal, or salt; and Boa Vista—with their islets, Branco (white), and Razo (level).

As the day on which we arrived was clear and lovely, we had a very extensive prospect. As we drew near we beheld, in the far distant horizon, a small black speck, when the look-out man at the masthead exclaimed aloud, "Santo Antão!" It soon proved that he was correct. The high mountains of Santo Antão, which are visible on a clear day as far as fifty-four miles, even from the deck, were now discernible. The altitude of the highest peak, Pão de Assucar, or Sugar Loaf, is 8,000 feet; and the tops of the Corda, or Rope; and of the Caldeira,

or Boiler, so called on account of the crater of the volcano, are respectively from 5,000 to 6,000 feet above the level of the sea. The summits of the other mountains are about 2,000 feet high.

We passed close to this island, which is the second in size of the "Cape Verde Archipelago." It lies N.E. and S.W., and is about 24 miles long by 12 broad. We sailed so close that we could plainly discern the cattle browsing on the side of the mountains; the beautiful vineyards, the numerous fruit-trees and cotton plants, presenting altogether, with a number of neat whitewashed cottages, a most picturesque appearance.

Having passed the "Cara," or hill, the top of which has some resemblance to a man, as the mountain which the traveller sees on entering Table Bay, Cape of Good Hope, has to a lion, we at length anchored in the extensive and beautiful bay of Porto Grande, or Great Port. The name is very appropriate, asit affords safe anchorage to about 200 or 300 vessels at one time. When we arrived there were no fewer than forty-seven merchant vessels, of different tonnage, from various nations, the greater number of which had conveyed coals to the island, as it is a coal-depôt for all the steamers running between ports in Europe, and in Brazil and Africa. On some days as many as six or seven vessels call here for coals. This of course conduces much to the prosperity of S. Vicente, and Santo Antão; both of which islands daily exhibit the

signs of increasing commercial prosperity. The captains of vessels find it a great convenience to obtain coals and secure anchorage in the former, and a plentiful supply of good water and refreshment at the latter.

The water of S. Vicente is considered rather brackish, especially near the harbour of Porto Grande. There is another bay S.W. of the island, called S. Pedro, which is well sheltered in the stormy season, capable of containing ships drawing from six to seven feet water, and having a clean sandy bottom. Here good water may be obtained near to the beach, by sinking to some depth in the sand.

There is a great influx of passengers from Europe, Africa, and America; these, together with the crews of the numerous vessels, contribute much to the increase of the wealth of the islanders. The splendid Porto Grande is considered one of the best ports in the Portuguese colonies. It lies to the N.W. of the island, and is open towards the North, in which direction there is a high islet, Ilheo dos Passaros, or Bird's Islet, situated at the extreme boundary of the bar, which if well fortified would constitute a very respectable defence. The entrance to the harbour is about three miles wide, and about two miles deep, affording sufficient anchorage for 200 ships of the greatest tonnage. It is sheltered, by the high chain of mountains of Santo Antão, from the violence of the north winds, and thus forms a safe channel between the island of Santo Antão and the harbour of Porto

Grande. The three other points are protected by the mountains of S. Vicente, which form a crescent around two-thirds of the harbour. Occasionally the mariner experiences sudden gusts of wind, which come through what are called in Southern Africa "kloofs," or openings between the mountains, the sea in the meantime preserving its usual serenity, and being so clear that the sand and pebbles on the bottom can be clearly discerned at the depth of three fathoms.

Early next morning our doctor received a summons to attend the only medical adviser that resided on the island, who was himself unwell. I was invited to go with him, as an interpreter of English, and also to give instructions to the managers of the coaling department respecting the arrangements necessary for the conveyance of coals on board the steamer. I therefore went on shore, and although the sea is in general calm, on this occasion there was a very high surf, which drenched all who were in the open boat. We landed at a long wooden wharf of the steam companies, extending to a considerable distance along a beach of sand. The wetting from the spray is considered dangerous, not only here but at all the islands on the western coast, as the "calema," as it is called, is said to engender fevers and other diseases; we were therefore requested to partake of some brandy and water as an antidote or preventive.

The period of my visit to the island was a most

inauspicious one, the yellow fever being then rife. It was with great difficulty that we could obtain sufficient hands to coal the steamer, as the majority of the persons usually so employed were now engaged administering to the urgent necessities of their relatives and friends. We were informed that the complaint had been so deadly that the population was literally decimated by its ravages. Indeed, a general apathy appeared to pervade society, all being apparently stupefied by terror. The consequence was that, being unable to obtain the assistance we required, we were detained for some days longer at S. Vicente.

Having rendered all the assistance in my power to the doctor, and made every necessary arrangement to expedite the coaling of the vessel, I went, accompanied by a friend and the doctor, to look out for a suitable residence. It would have been imprudent to think of returning on board, at the risk of communicating the contagion to our fellow-passengers.

The Commandant of the Island kindly offered us the use of his own house. Fearing, however, that he might have a family of his own, and that his residence might be insufficient to afford so much additional accommodation, we expressed our gratitude for his polite and gentlemanly offer, and went to the English hotel. Even here we found most of the inmates confined to bed; and although those we spoke to offered to make everything as com-

fortable as circumstances would admit we were obliged to continue our search, with the determination to take possession of the first house where we could obtain even indifferent accommodation. Most of the houses we passed were deserted and shut up, the former occupants either being dead, or having escaped from the contagion of the city to a more salubrious part of the island. So great were our difficulties on this occasion as regards provisions, that we were obliged to send a communication to the ship, requesting a supply for our immediate wants; for as far as we could discover, the quantity on board was much more ample than any that could be obtained on shore.

As the doctor's time was entirely occupied in attending to the sick, and the friend who accompanied me also considered it his duty to render them all the assistance in his power, I was at length left to myself. No! I ought not to say so—gratitude to a gracious preserving Providence should rather cause me to say, "He alone preserved me and my friends, amidst the swift-flying shafts of death."

I believe our doctor was instrumental in saving the lives of a great number of the inhabitants, my friend in the meantime obtaining and supplying provisions. I was fortunately enabled to assist them with what was of real value under those peculiar circumstances, namely, a timely supply of quinine, etc., which I had been commissioned to leave at the island of St. Thomè, but a portion of

which I considered myself justified in furnishing on an occasion when the demand was so urgent, especially as the supply previously brought by a brig of war had already been completely exhausted.

During my stay I took the opportunity of visiting the country. The island was discovered at the same time as S. Nicoláo, in 1465, and was given to the Duke of Vizeu, in the expectation that he would have colonized it from the neighbouring islands. Strange to say, it remained unnoticed until the eighteenth century, an order being issued in 1781 for its colonization. Yet it was not until 1795 that this measure was carried into effect. In that year João Carlos de Fonceca, an inhabitant of Fogo Island, obtained permission from Government to people it with twenty couples from Fogo; and these, with the slaves whom they had brought with them, were the first inhabitants. João Carlos de Fonceca was nominated Capitão Mor, or Chief Captain. The island is fifteen miles in length from east to west, and is surrounded by high mountains, the principal of which are Monte Verde, or Green Mountain, and Tope Galan, or Top-gallant. These points, although not so high as those of S. Antão, tower majestically above the plains of sand which extend to Porto Grande.

Mindello, the chief town of S. Vicente, situated at Porto Grande, was founded by Viscount Sa da Bandeira, the Portuguese minister who has effected the greatest amount of good for the colonies of

Digitized by Google

Portugal. He was desirous to make this the metropolis of all the islands, but Villa da Praya, "the Beach Town," in Santiago, is at present considered the capital. In the sickly season, the Governor-General is obliged to remove to the small neighbouring island of Brava, which is considered more healthy.

S. Vicente has been found to be the most healthy of all the Cape Verde Islands; and for this reason, as well as on account of the safe harbour and good anchorage, it has been selected as the coaling depot for all vessels on this route.

The houses are in number from 150 to 200, and very small; they are built of stone, but as mere mud is used as mortar, the elements speedily make sad havoc of them. The combined effects of sun, rain, and wind secure to the habitations of the poor the very necessary sanatory desideratum of ventilation, in the shape of innumerable small apertures, caused by the removal of the clay. The obnoxious vapours engendered by the united fumes of fish, garlic, and tobacco, which are so offensive to the nasal organs of the uninitiated, are thus completely dispersed.

The church is a new and very handsome building. Not having been consecrated, it was turned into a temporary hospital during the ravages of the yellow fever. I saw between forty and fifty of both sexes and all ages lying on mats spread on the floor in a most appalling state of pain and

Digitized by Google

wretchedness, the sexes being separated by curtains.

The fortress is situated on a hill, and commands the town and bay. It appeared to be a new building, surrounded by strong white walls, and mounting twelve good guns, twenty-four and eighteen pounders. There is also a comfortable residence for the Governor, barracks for the garrison, good store of ammunition, and a powder-magazine

The Custom-house is a fine building. The Government receives a good revenue through this department. I was informed that the year previous it amounted to 6,000*l.*, in consequence of the increased trade carried on by the steamers. There is also a large revenue derived from the trade in orchilla, which grows on the rocks around the island.

The climate appeared delightful, and the morning breeze coming from the sea imparted a refreshing coolness, which was most exhilarating. Having a great desire for a ride or drive, I applied for some means of locomotion, but was informed there were no carriages nor horses obtainable. I was therefore compelled to be satisfied with a more humble means of conveyance. Donkeys were provided, and I was favoured with the company of a black priest. With merely a piece of packing-cord for reins, we proceeded to visit the other bay behind the mountains, as I wished to see the farms and

plantations in the interior, the watering-places, &c.

Passing near the hill, we commenced our ascent of the mountain, which we effected with great difficulty, being sometimes obliged to dismount and climb up on all fours, and at others to slide down. By these means, after much fatigue, we arrived at the summit; but I regret to be obliged to say that, contrary to my expectations, we were not repaid for our toil, as far as our immediate neighbourhood was concerned. All we could see was a green spot here and there, which looked like small oases dotted over parched sterile plains. The only compensation I had for my laborious ascent was the distant view of S. Vicente, which, from the exalted position I now occupied, aided by the clear atmosphere, I could discern, with its beautiful bay in the distance, and the wide-spread Atlantic, whose blue waters and white-crested waves rolled majestically northwards, and appeared to me truly sublime.

We now prepared for our descent, which certainly appeared a more formidable undertaking than our ascent; the soil was so soft that it receded before us when we pressed upon it. Indeed, the incline was so steep, and the ground so soft, that at one time I was considering whether it would not be more advisable to lie down in a horizontal position and roll down; however, I avoided the temptation, and by patience and perseverance we overcame this difficulty also; and it was with most pleasurable

feelings, as might be discovered by our smiling countenances, that we remounted our animals. We now passed down a deep pathway formed by the watercourse during the rains, which continue for a few days only. After proceeding for some distance along this course, which is graphically described as the "Seasons' Road," we at length emerged from it upon the plain, where were a number of stunted shrubs, with leaves resembling those of the cedar, and a blossom-like lavender, with a faint perfume. In the ravines of the mountains there are large trees, which afford sufficient fuel for the islanders.

The pasturage appeared of an excellent quality, and upon it were browsing a number of oxen, cows, and donkeys, some sheep, and a great number of goats.

If we are to judge of the quality and value of the farms by that belonging to the priest, which is the one we examined most particularly, and which we were informed was in better order than any other on the island, we must candidly confess that we could not form a very high idea of the agricultural skill of the inhabitants.

We were informed that there are scarcely any farms, except those in the only valley which is capable of cultivation, called Ribeira do Julião, the Valley of "Julian's River;" near to which are the only two springs of water, called respectively Madeiral, and Madeiralzinho, or timber and little timber.

The farm we visited consisted of several small

Digitized by Google

terraces, on which grew the sugar-cane, coffee, Indian corn, vine, banana, plantain, and a great variety of European and tropical plants. Water is essential for their nourishment; of this indispensable element a bountiful supply trickles from the mountain caves in the immediate neighbourhood.

The farms of each proprietor are from twelve to twenty acres in extent. We are in justice compelled to say that, considering the limited means of their owners (notwithstanding our preconceived ideas) the state of cultivation in which they appeared, at least in the distance, as we passed along, was on the whole creditable.

There were a few fruit-trees, which are beginning to be more generally cultivated; as also the cotton-plant, the senna-plant, a plant called the "glandula," which is said to be an antidote against that fatal disease, the glanders.

Each farm is provided with a "hute" or residence for the people connected with it.

We afterwards went to see the "salina," or salt pit, which ought to be considered a great acquisition, as it produces from eight to fifteen moios (a measure equal to sixty alqueires, each alqueire being a little larger than an English bushel). It appears, however, to be much neglected, as large quantities can be obtained from the island of Maio and Boa Vista, and also from the island of Sal, which alone produces more than 15,000 moios. Those three islands were termed by Flemish writers of the se-

venteenth century, "The three salt islands." The best or crystalized salt is obtained at the salt pans formed by nature on the north side of the island of Boa Vista; the next in quality is that from the island of Sal; the third is from Maio. The preference is given to that produced by the Salina Velha, or old salt pit. That obtained from the artificial salt pits of the port Sal-Rey, or Salt King, in the island of Boa Vista, is considered very inferior. The salt at the island of Sal is obtained from a large basin in the centre of the island, where the salt water springs up; and so strongly is it impregnated with saline particles, that when the water is evaporated by the influence of the sun's rays, ridges of salt are formed around the edge of the basin, which have increased to such an incredible height as to present an appearance something like the glaciers of the Alps, or some of those mountains covered with the sun-bleached sand which often dazzles the eyes of the African traveller.

I was informed that a gentleman, Mr. Martins, undertook at his own expense to cut a tunnel through one of those mountains of salt, thus shortening the communication with the port more than three miles; and that having completed the tunnel, and obtained from England some rails, he therewith formed a tramway on an inclined plane. To save the expense of steam, sails are attached to each carriage, by which it is propelled from the salt pits to the south ports, where a wharf

has been erected, at which the loads are discharged, the empty waggons being then drawn up to the salt pits by donkeys. For this information I am indebted to a friend, on whose veracity I can depend.

The respective prices of salt are as follows:—island of Sal, 21*s.*; the island of Boa Vista, uniformly 7*s.*; the island of Maio, 15*s.*

Several nations have consulates established on the island of S. Vicente. Austria has a consular agent, Belgium a vice-consul, Brazil a vice-consul, Denmark a vice-consul, and Greece a vice-consul.

Next morning, at daybreak, I went, in company with two friends, on board a small boat, and, crossing the bay, entered the broad channel which divides the two islands of S. Vicente and Santo Antão. We landed at the Porto dos Carvoeiros, or Coal-men's Port, from which point a road is carried direct across the whole island to Garça, or Heron, a distance of twelve miles from north to south.

The breadth of the island from Paul, the pool, on the north-east, to Tarrafal, the fishing-place, on the south-west, is about twenty-four miles.

Porto dos Carvoeiros, which is now becoming better known, is visited by ships exporting coffee to various parts of Europe. We proceeded hence along the foot road for about nine miles, when we arrived at the Villa da Ribeira Grande, or Town of the Great River, formerly Santa Cruz, or Holy Cross, a town

founded by a count bearing this title. It is situated in a very fertile plain, watered by the Ribeira Grande, which, after running some distance in a north-west direction, empties itself into a very small bay. The town is situated at the confluence of the principal river, which is divided into several streams, with another, and is built at the base of a very high mountain. The suburbs are large, and appear to great advantage, having a number of houses inhabited by white proprietors. Close by there is a hill, which, from the high state of cultivation in which its sides are generally kept, always presents a greenish appearance. It is called the Penha de França, or French Hill.

The town is large, having nearly 5000 inhabitants, but is very badly laid out. The houses, which are built of stone and clay, are jumbled close together, forming numerous narrow, unhealthy lanes. The wealthy proprietors have theirs roofed with American wooden tiles, called shingles; the others are thatched with straw. There is also a neat church dedicated to Nossa Senhora do Rosario, or Our Lady of the Rosary.

Besides the barracks for the soldiers, there is also the Presidio, a sort of castle.

As far as I could obtain information during my two visits to the Cape Verde Islands, the town is healthy during the prevalence of high winds, but in hot or rainy weather is very uncomfortable. As far as I could learn, there are no sanatory laws.

Digitized by Google

Adjoining the houses are gardens or plantations, which extend until they join those of the two neighbouring valleys.

The road from Porto dos Carvoeiros to the town was by no means a good one; however, it improved as we approached nearer to Ponta do Sol,* where the Custom-house is placed on the most northern point of the island, and which, although it is considered the most indifferent port of Santo Antão, is, notwithstanding, the one most frequented, owing to the prominent and convenient position which it occupies on the sea-board.

Besides the Custom-house, we observed only six dwelling-houses, built of stone and roofed with tiles, three stores, a few huts, and a nice chapel, dedicated to Nossa Senhora das Merces, or Our Lady of Mercies.

Water is supplied by a fountain called Praya de Lisboa, or Beach of Lisbon, which springs up among some rocks on the beach. There is great difficulty, however, in conveying a sufficient supply to the shipping, as it has to be brought by men swimming with the casks to the beach, and returning in the same manner.

We went next to Tarrafal, the third port of the island. It is situated south-west, under a promon-

* In 1711, the French, under Du Guai Trouin, landed on the island; and having to march through a difficult pass near this place, the inhabitants congregated upon the high perpendicular rocks which overhang the road, threw large stones on the heads of the French, and utterly defeated them.

Digitized by Google

tory; it is well sheltered at all seasons, and has a good supply of water from an unfailing stream, which, flowing along the beach, falls into a well, fertilizing the land in its progress. Being considered inconvenient for shipping, the port has hitherto been much neglected. Ships have called latterly for cargoes of coffee, which is abundant, and of a good quality. A large supply of the various provisions necessary for shipping may be obtained.

The mountains are very high, and abound in such minerals as are the source of much wealth. Freestone, iron, copper, brimstone, have been extracted from them; pumice-stone; and even such precious stones as hyacinths, amethysts, topazes, and garnets. There are also two mineral springs, which deserve particular notice: one possessing the property of removing all the hair from hides or skins, the moment they are immersed in it; and the other that of immediately dyeing black the skins thus prepared. The bountiful supply of good water issuing from these mountains could be made the means of a large revenue and increased wealth, if rightly directed. At present it is allowed to waste itself in other channels, by which it sometimes inundates the plains below. These plains are covered with plantations of maize, beans, sugar-cane, tobacco, cotton, indigo in large quantities; coffee, considered the best on the island, potatoes, inhame, manioca, vines, oranges, bananas, guava—in fact, all tropical fruits, in great variety and profusion.

Amongst other things the inhabitants manufacture a quantity of Pannos d'Agulha, or needle cloth, in which they carry on a good trade with Guinea. Notwithstanding the great internal wealth of the island, it is considered the poorest of this archipelago.

It abounds in red gravel stone, or *tophus*; the argil, or potter's clay lime, volcanic lava mixed with the basalt decompositions which fall from the high mountains of Pão d'Assucar, Corda, Caldeira. The height of the former, as before mentioned, is about 8,000 feet, and of the latter from 5000 to 6,000; the medium height of the other mountains is about 2,000 feet.

The variety of temperature, combined with the great variety of soil, renders Santo Antão capable of producing all the tropical and European fruits found at Madeira. A great number of cattle of various kinds are found on the island; also domestic fowls of every description. Large quantities of orchilla are exported; and there is a great variety of such trees as the dragon-tree and the purgueira (*Jatropha Curcas*), or physic-nut.

This island was first colonized by slaves carried from Guinea by the Donatarios (grantees) of Santo Antão, who would not admit any Europeans. The consequence was, that the inhabitants consisted principally of the native home-born slave population. Notwithstanding this restriction, however, one now meets with a number of mulattos, with

fair hair and blue eyes, the offspring of such white men as have occasionally called there, and of the low, immoral beings with whom they have associated.

After the island reverted to the Crown, Queen Dona Maria I., by a decree dated the 1st January, 1780, declared all the slaves free. In consequence, however, of their degraded state, and the barbarism into which they had sunk, they did not seem to appreciate the boon, so enervating and so destructive of correct moral principle is slavery in all its phases, aided, in the present case, by a rabid love of strong drink, and a distaste for labour.

About the beginning of the present century, Europeans began to settle on the island; cultivating the ground and introducing civilization. About the same time a colony of Spaniards arrived from the Canaries, and settled on the summit of the Corda, and of Caldeira, where they commenced cultivating wheat, barley, rye, &c.

The original colonists appear to have been particular in keeping their European blood uncontaminated by admixture with that of the natives. The men of European descent that I saw were generally white and rosy, and the women fair and beautiful.

The principal mercantile houses, at the time of my visit, were those of Mr. A. J. Martins, Mr. A. J. Silva, and Mr. A. M. Silva.

We now took our leave of Santo Antão. Get-

ting into our boat, we crossed the channel separating it from S. Vicente; and having rounded the latter, we neared the small island of Santa Luzia, which is only distant from S. Vicente about five miles, in a south-easterly direction, being 16° 44′ N. lat., and 15° 40′ W. long. (from Lisbon.) *

Santa Luzia extends in a north-west direction, and is about six miles long, and one mile and a half broad at the south-east point, near to Ponta do Taraffe, so called from a tree of the same name. It gradually widens, until, between the port and Praya dos Mastros, or Beach of Masts, it becomes three miles wide. Its circumference is about eighteen miles.

It has never been regularly inhabited by fixed settlers. Formerly there was a small hamlet tenanted by shepherds, the ruins of which are still visible. Near to this is a well of sweet water, at the base of the Caramujo, or Periwinkle, a mountain nigh to a small bay at the south-west of the island.

Soon after the discovery of this group, Santa Luzia was stocked with a considerable quantity of cattle, for the consumption of the neighbouring islands—a measure of precaution which has been lately much neglected.

The cotton plant (which is indigenous in the Cape Verde Islands) has only recently been introduced into Santa Luzia. It will soon be one of the greatest sources of wealth of all the products of this island, as it has been found to flourish better

* Greenwich 24° 49′ W.

here than at S. Vicente. It has also been cultivated successfully at the small islet of Razo, and more particularly at Rombo, where the plant is brought to greater perfection than on the more fertile islands. When I come to Santiago, I will say more on this subject.

The bay before referred to at the south-west of the island, the only one in it, lies between the Ponta da Cruz and Monte Grande, or Great Mountain. The Caramujo stands in the centre, opposite the bay.

On approaching the island, the best land-mark is a small islet standing out some distance from the shore; it is called by the English mariners, "The Lion Islet." The bay has a sandy bottom, and good anchorage of from eight to ten fathoms, with an abundant supply of water at the well before referred to.

The surrounding sea affords an abundant supply of fish; and a few turtles are occasionally taken.

Although the climate is similar to that of S. Vicente, there are very few trees on the island. The shores afford an abundance of orchilla, and some alum.

Lately, a respectable family named Dias, from the island of S. Nicoláo, has greatly improved the pasturage of Santa Luzia, and stocked it with cattle, oxen, cows, and sheep, besides horses, mares, and donkeys—all of which are under the charge of a "feitor" (factor, or bailiff), and some shepherds.

Digitized by Google

Proceeding to the south-east, and keeping to the west of S. Nicoláo, we arrive at the small islets of Branco and Razo, called by the first navigators "Ilha Branca" and "Ilha Raza."

The islet of Branco is about four and a half miles to the south-east of Ponta da Cruz, the most southern point of Santa Luzia. It is a very high rock, covered with orchilla, and inhabitated by numerous aquatic birds called "Cagarraz." Its extent is about three miles from north-west to south-east.

The islet possesses a small fountain of sweet water, from which the orchilla men receive their supplies when they visit the islet to reap the orchilla. The trading place is a small sandy beach, near the south-east point.

At three miles east-south-east from the above island is situated the Ilhéo Razo, which presents the appearance of a large rock, nearly round, projecting out of the sea to a considerable height. Its extent from east to west is about two miles, and from north to south about one mile and a half.

Between the Ilhéo Razo, and the island of S. Nicoláo, is a channel of about eight miles broad. There is a good landing-place at the north side of the Ilhéo Razo.

As the soil was considered well adapted for the culture of the cotton plant, the *purgueira*, and the dragon-tree, on the 26th of February, 1839, a grant of the islet was made to João Antonio Leite, an inhabitant of the neighbouring island of S.

Nicoláo, on condition that it should be put into a state of cultivation, within the space of one year. A large quantity of *talc* is found on the islet.

The coasts of both Branco and Razo are very steep, and the sea around them is from eight to forty fathoms deep. Around Ilhéo Razo ships may safely anchor at half a cable's length from the shore.

Continuing our voyage westward, the next island was S. Nicoláo, which is about twenty-four miles long from east to west. Its breadth is difficult to define, the formation of the island being so irregular. Measuring from Ponta da Pedra d'Enxova, the point of the anchovy store, in a westerly direction, its average breadth may probably be estimated at from three to four miles. At Porto Velho, or Old Port, it spreads out like a bow or crescent, extending to Ponta da Vermelharia, or Vermillion Point, part of the southern promontory of the island. Here it is fifteen miles broad from north to south; that is, from Ponta da Vermelharia to Ponta dos Carmarões, or Shrimp's Point. At the most northern point it again begins gradually to narrow, until we arrive at the Bay of Tarrafal, between which and the Praya Branca it is only about five miles.

The circumference of the island is supposed to be about sixty-six miles, and its area about 115 square miles.

From Ponta da Vermelharia to Ponta do Tarrafal,

the most northern point of the island of Santiago, the distance is about seventy-two miles south-south-east; but from the port of Villa da Praya, also in Santiago, to any of the nearest points of S. Nicoláo, it is supposed to be more than 110 miles.

The distance from Porto Velho, in S. Nicoláo, to Port Sal-Rey, in the island of Boa Vista, is about eighty miles east-south-east.

S. Nicoláo has various anchorages, which, though denominated ports, are not at all calculated to afford accommodation to large vessels. The most frequented is Porto Velho, in the Bay of S. Jorge, or St. George, at the south-east of the island. There is another anchorage between Monte Formoso, or Beautiful Mountain, and the Porto da Preguiça, or Port of Laziness.

Within half a mile of the land, although the water is eighteen fathoms deep, the bottom is not considered good for anchorage, being covered with sharp rocks, freestone, and gravel, which make it difficult for vessels to obtain a firm hold. Some distance out at sea the depth is about 100 fathoms. The communication between this anchorage and the land is maintained by means of the Porto da Preguiça, which is about one mile and a half to the south. This port forms a large basin, which may not inappropriately be termed "a dead sea," and is capable of containing five or six vessels, of from 150 to 200 tons burden, which can be brought up so close with a hawser, either by stem or stern, that

passengers may land by means of a plank reaching from the deck to the shore.

These ports are the more frequented, in consequence of their contiguity to the Villa da Ribeira Brava, or Town of the Wild Stream, the capital of the island, which is three miles distant behind the mountains.

In the Porto da Preguiça there are some dwelling-houses, a few stores, and a custom-house, for the accommodation of the small trade.

A well, affording a scanty supply of good water, was opened for the public benefit by the Bishop, D. Fr. Christovão de S. Boaventura, who, at his own expense, also formed a road for the convenience of the people. The same excellent prelate has conferred many other benefits on the inhabitants; introducing among them industry and civilization to an extent that, when compared with the barbarism in which he found them towards the close of the last century, is truly marvellous.

Proceeding along the shore, we passed Pedra d'Enxova, and soon came to the bountiful Ribeira do Carrical, or Sheer-grass Stream, which enters a small bay, where vessels call for provisions and water. The anchorage is seven or eight fathoms deep, with a gravelly bottom, and is considered better than that at Porto Velho.

Being, however, the private property of the beforementioned Dias, who also claims a right over the stream, which is out of the way of the inhabited

Digitized by Google

part of the island, this anchorage is not much frequented, except by vessels calling to purchase supplies of fruit, vegetables, water, &c., which are all to be found here in great abundance. The situation is convenient for ships that have taken in cargo at Boa Vista, when a favourable wind enables them to call, as supplies can be obtained at S. Nicoláo for about half the sum they would cost at Boa Vista.

In the Bay of Jorge, to the south of Porto Velho, is a small port called Bahia do Forcado, or Pitchfork Bay. As the anchorage is bad, and there is but little inducement for ships to call there, the port is not much frequented.

Between Ponta da Vermelharia and Ponta do Fidalgo, or Nobleman's Point, at the entrance south of the island, is the Porto da Lapa, or Cave Port, the most ancient, and supposed to be the best, anchorage in the island, especially during high winds. It was here the first colonists landed, and built their residences. It was much frequented in the sixteenth century; but, during the ravages of the pirates sent out in the time of the usurpation of Portugal by the Philips of Spain, the inhabitants were obliged to leave their dwellings, and take refuge behind the mountains, in the deep valley of Ribeira Brava, at the distance of seven miles and a half from the port. Since that time it has remained almost entirely neglected, save by some shepherds who have erected huts there. To the north-west of this is the extensive Bay of Tarrafal,

into which the water flows with great power, causing a strong current, to which sailing-vessels must pay particular attention when passing by the south of the island, and be doubly cautious when nearing Ponta da Vermelharia. When sailing too near the wind, it sometimes suddenly falls (although there may still be a strong breeze further out in the channel), and the vessel is drawn by the strong current towards land, and there becalmed. Under such circumstances, the only means left to the mariner is a powerful effort to tow the vessel out sufficiently far again to catch the breeze.

Having passed the west point of the Bay of Tarrafal, which is situated to the west-north-west, we come to the Porto do Tarrafal, where, during the high winds, vessels can anchor in fifteen fathoms and more. Being unsheltered, however, and more than nine miles from the town, it is not considered a convenient anchorage.

Three miles further on is Praya Branca, situated north-west, on the beach of the same name, where there is a small bay for boats, sheltered by a great volcanic rock called Monte Gordo (Stout, or Fat mountain). This mountain is 4,000 feet high, and at its foot, from time immemorial, have lain quantities of lava, pumice-stone, and other vestiges of the action of volcanoes which were extinct before the discovery of the island. It is the highest mountain in the island. The next to it in height is Morro do Frade, or Friar's Rock, in the centre of the island,

Digitized by Google

which is somewhat of the shape of a sugar-loaf. In fact, the whole island is covered with mountains and hills of various altitudes, between which are fertile valleys, with an abundant supply of good water.

The island forms a "concelho," or civil magistracy; though, like all the others, it acknowledges the authority of the "Commandant of the Island." This officer is under the immediate orders of the "Governor-General of the Province of the Islands of Cape Verde."

The concelho is divided into two large parishes, Queimados and Nossa Senhora do Rosario, at Ribeira Brava, a town lying in a confined valley between two high mountains.

The houses of the town, which are in general erected without any regard to order, are, with the exception of a few stone houses, merely thatched huts. The church was erected under the auspices of Bishop D. Fr. Christovão de S. Boaventura, and is a neat building.

The other parish, Nossa Senhora da Lapa, at Queimadas—a large, populous, rural district—is situated near the northern coast of the island. There is also the nice, small hamlet of Praya Branca, on the north-western coast; besides numerous farm-houses and country residences, erected here and there along the banks of the various streams which intersect the island in all directions.

Digitized by Google

The largest proportion of the inhabitants are mulattos. The number of blacks is considerable; and there are about 100 whites.

The people are orderly, docile, and ingenious; but, in consequence of their natural indolence, they do not avail themselves of the advantages they possess in the productive nature of the soil. The same cause has hitherto baffled the efforts which began to be made about sixty years ago by the enterprising Dias, to advance their civilization, to introduce agriculture, and to promote a general system of industry. The family of this gentleman imported into this island, as well as into its dependency, Santa Luzia, bulls, cows, horses, Spanish donkeys, a beautiful selection of merino sheep, and formed plantations of numerous exotic plants. These benevolent efforts, I am sorry to say, have not realized the expectations of the projectors.

They succeeded, however, in encouraging the cultivation of the "cochineal cactus," to which particular attention has been paid.

If any effort was made to sink wells on that portion of the island through which the streams do not pass, it would conduce much to the prosperity of the pasturage-ground, which, indeed, ought to surpass all others of the Cape Verde Islands, but which, at present, is not in a flourishing condition; and attention should also be paid to sowing at the regular season the lucern, or the fundo (native) seed, and preserving the produce in

Digitized by Google

lofts or sheds during the hot, dry months of December and January.

The dry grounds are calculated to produce an immense quantity of purgueira and dragon-tree, or what they call "Sangue de Drago," (Dragon's-Blood). The hill sides are also suited to the growth of the cotton plant.

On this island alone (of all the group) is found the banana of Hayti, as also the Antilles tea. It produces also the vine, the sugar-cane, and fruits in great variety, both native and European, and a great quantity of vegetables. Cattle and fowl are also abundant and cheap.

Coffee was introduced into the island, in 1790, by the chief of the family Dias (now deceased), and was first brought to the island of St. Santiago, by Colonel Pereira, also deceased.

The island abounds in freestone and calcareous substances. At Ponta da Vermelharia, crystal copperas (vitriol), and sulphates of magnesia have been discovered.

The climate is said to have been formerly healthy, but, since 1821, the inhabitants have been subject to endemic fevers and dysentery. At certain seasons it is quite as unhealthy as that of Santiago, which is considered the most insalubrious of the Cape Verde Islands. The most unhealthy spot is, in my opinion, Ribeira Brava.

The general appearance of the soil is argillaceous, gravelly, calcareous, and in parts volcanic.

Digitized by Google

The trade of the island is not extensive, the ports being very inferior, and principally visited only by vessels requiring supplies, or trading to the two neighbouring islands of Boa Vista and Sal, the inhabitants of which are the principal consumers of its productions. It exports to the metropolis some purgueira, and a large quantity of orchilla.

Except the islands of Santiago and Boa Vista, the island of S. Nicoláo has the greatest number of artisans of all the Cape Verde Islands. *Pannos* (cloths) are manufactured here to a great extent.

Tanning is also carried on on a large scale; the bark used is obtained from a shrub called Torta-olho, or "goggle-eyed." There is also an abundance of Palma-Christi oil, which is used to soften the skins, which, after due preparation, are dyed or coloured, and an excellent description of leather, of the quality known as Morocco, is prepared for market.

From the sea-board is obtained a number of hardy, good seamen.

The three principal mercantile houses are those of J. J. Marques, T. Miller, and J. B. Oliveira.

S. Nicoláo is said to have been the birth-place of the celebrated painter, Simplicio João Rodrigues de Brito.

To the east of S. Nicoláo lies the celebrated island of Sal, called so from the extensive trade carried on in exporting salt.

Digitized by Google

This island is eighteen miles long from north to south, and seven to eight miles in its greatest breadth towards the north, becoming narrow towards the south. Its circumference is about forty-one miles, and its area is calculated at about sixty-eight square miles.

It is situated twenty miles to the north of Boa Vista. The south side of the island presents the appearance of a large shoal of sand, and is so level that it can hardly be discovered, even during the day, at more than five or six miles' distance. In the interior is a range of three little hills, extending about three miles from south to north. On the east side is an oblong mountain, not very high, called Serra Negra, or Black Chain. Towards the centre of the island the land becomes gradually elevated, terminating northwards in the Pico Martins, which rises 1,300 feet above the level of the sea.

At all parts of the west coast of this island vessels can be safely moored with one anchor. In the Bahia da Palmeira, or Palm-tree Bay, between the point of the same name and the Morro da Cabeça do Leão, or Great Rock of the Lion's Head; in the Bahia do Rabo de Junco, or Ruch-Tail's Bay, between the said Cabeça do Leão and Ponta das Tartarugas, or Turtles' Point; and at Bahia da Madama, or Madam's Bay, between Ponta das Tartarugas and Ponta da Salina; but what is considered the best anchorage, during the prevalence of high winds, is Rabo de

Digitized by Google

Junco, a deep bay in the form of a shell, open to the south-west, well sheltered from the north winds by a great rock called Cabeça do Leão, which extends as a flat island into the sea.

The anchorage is in the middle of the bay, a good distance from land, and is capable of sheltering vessels of any tonnage visiting the harbour. Its greatest depth is about ten fathoms; the bottom is sandy, and, in some places, covered with sharp stones.

The principal benefactor of this island, M. A. Martins, established a good factory; and, lately, a well of excellent water has been discovered.

The quantity of fish that frequent the two bays of Palmeira and Rabo de Junco is truly astonishing. It is so plentiful that a boat containing four men can, in the course of three hours, obtain, as I saw, 320 lbs. of fish. They are easily caught, also, from on board vessels riding at anchor. Turtles come in large numbers to spawn on the beach.

The Bahia da Madama, or Porto da Salina, which is inside this bay, at the west side of the south point, called "Ponta das Salinas," although the most unsheltered, is the anchorage preferred by vessels lading with salt; as from the said Porto da Salina a shoal of sand extends to the place where the artificial salt-pits are formed. Being the terminus of the new railroad, a small population has recently collected here. I consider the anchorage bad.

At the west of this anchorage is Portinho, or

Little Port, at the east of the same point, extending south-east between the sandy shoal and the dangerous shallow of Ponta da Fragata, where ships call in time of high winds.

It is very hazardous for ships, during high winds blowing from the south-west or south-east, to call at any of the above-mentioned anchorages. The safest place at such times, according to our captain, who has a considerable knowledge of these localities, is Pedra de Lume, or fire-stone; and even there chain cables are necessary, as the sharp stones at the bottom are apt to chafe or cut the strands of hemp or coir cables, the bottom being covered with silicious (flinty) rocks.

To the north of this port is Pico Martins, the entrance to which is so difficult that vessels require the aid of a skilful pilot.

It was from this port, at the commencement of the nineteenth century, that salt was first exported, having to be conveyed a distance of about three miles from the natural salt-pits.

Jozé Accursio das Neves well described those salt-pits in his "Political and Commercial Considerations,"* page 87, where he says, "Almost in the centre of the island exists a hollow place, in the midst of which bursts forth a spring of salt water, which, overflowing the banks around, hardens, and becomes salt, which, increasing from time immemorial, has accumulated like the snow in the Alps.

* "Consideraçoes Politicas e Commerciaes," &c.

Digitized by Google

It is an admirable work of nature, which may be perfected at little cost."

After this description I need only add that, in carrying out the views here expressed, the above-mentioned benefactor, M. A. Martins, expended large sums between 1820 and 1839; and that from the natural and artificial pits there is annually exported already, by the new settlers, from 4,500 to 5,000 Cape Verde *moios*—each moio, of about sixty bushels, being sold at an average price of twenty-one shillings.

But the trade has of late increased considerably. As long ago as 1844, when it was considered in its infancy, no fewer than thirty-three vessels were taking in cargoes of salt for the north of Europe alone. The trade was then confined to the two mercantile houses of Martins and Sousa Machado —while now there are seven or eight on this one island. There are factories belonging to the merchants of Boa Vista, also A. F. Martins, A. I. Oliveira, I. C. Carvalhal, I. A. Pinto, P. M. Tito, P. A. Oliveira, and the widow Martins and Sons. The last I would recommend to the notice of foreign traders, as it is a most extensive establishment. Besides these houses, the island has the following members of the Consular body:—Brazils, a vice-consul; the Argentine Confederation, a vice-consul; Hanseatic Towns, a vice-consul; United States, a vice-consul; Great Britain, a vice-consul (who acts also for Boa Vista).

The island of Sal exports also large quantities of goat skins, and some tortoise-shell of inferior quality.

The soil in many parts is favourable to the growth of the cocoa and the cotton-plant, wild figs, &c.

Water is scarce, and no fire-wood can be obtained; all the provisions consumed on the island are imported, as the soil is unproductive. Orchilla is found in the mountains, also some copper pyrites.

The fecundity of the goats in the Cape Verdes is proverbial, but more particularly on the neighbouring islands; and though I have not had time enough to be an eye-witness of the facts stated by the author of "A Voyage from Lisbon to S. Thomé, by a Portuguese Pilot,"* I will transcribe his words:—

"The goats generally bring forth three or four at a time, and that every four months. The flesh of the kid is invariably firm, and well flavoured. The goats are in the habit of frequently drinking the salt water."

The turtles afford a delicate dish, which is much in use, and considered healthy.

The air of this island, though not so good as that of S. Vicente, is considered more healthy than that of S. Nicoláo, and is considerably more so

* "Navegaçao de Lisboa a S. Thomé, por um Piloto Portuguez."

Digitized by Google

than that of the very unhealthy island of Santiago. Some suppose Sal to be more healthy than Boa Vista, of which we shall treat presently.

The population is above 1,000. There is no parish church, and only one chapel, lately built, where service is held whenever the place is visited by a priest.

There is, however, a custom-house, with one director and two subordinate officers, one civil magistrate—called the "Administrador"—together with the "Commandant of the Island," which is garrisoned with a small detachment of artillery of the line.

Trade has induced many white families to settle here. A few years since there was but one family, with their assistants, resident on the island. There is now a considerable population, and it competes in exportation with the largest, Santiago, which has the advantage over her elder sister.

At the island of Sal expense has not been spared to render communication with the salt-pits easy, by means of a railroad, which was the first introduced into the Portuguese dominions. Since then this inexhaustible salt mine has proved as beneficial as a gold mine would have been to the projector, who, in this instance, has shewn the tact of a wise and prudent speculator.

Manufactures and agriculture are generally not much attended to, the principal source of prosperity being the trade at the sea-ports; there is

hardly a house that has not a shop attached to it, or is not in some way connected with one. When vessels arrive, a large supply of provisions is brought into market from every part of the interior excepting Sal. Many of the people are employed in carrying about the provisions, and all seem desirous of selling, though few of cultivating.

The island of Sal is said to have been discovered in 1460 by Antonio de Nolle (called also Antoniotto, and *Mice* Antonio), who named it Ilha Lana, or Lhana, "Flat Island," from the plains of sand which he observed from the south; but this name was soon afterwards changed to Ilha do Sal.

Twenty miles to the south of this island we meet with the island of Boa Vista, which is from sixteen to seventeen miles in its greatest length.

There is one long chain of mountains, separating the sands on the west from the plains on the east, which diminish considerably towards the eastern and western extremities, but not so much to the latter as to the former.

The greatest breadth from east to west is about nineteen miles, which diminishes a little to the north, but still more considerably about a third part of the island southwards. Its circumference is fifty-four, and its area is calculated at 140 square miles.

The ports of this island, suited to afford accommodation to large ships, are three in number. The

Digitized by Google

first is Porto Sal-Rey, the entrance to which is from the west. It is about four miles wide at the mouth, with a depth of about one mile and a half, and six to twelve fathoms, with good sandy bottom. Vessels are well protected from high winds when at anchor, as they are sheltered by an islet. However, at some seasons vessels are less secure, especially during the prevalence of the Marezia, a strong sea surf, so well known at this place, although no mention is made of a single wreck having taken place during that time.

At the entrance to the port lies the islet before mentioned. It is situated to the northward, about one mile and a half distant from Sal-Rey. It is about one mile long, and its position is N.W., by S.E., affording a good landmark on entering the port. A fort has been erected on it, which might be made more effective, were it not that it is on private property.

To the south of the islet is the Baixo do Inglez, or Englishman's reef or shoal, between which and the point of the islet is a deep clear channel, one mile and a half broad; and from this shoal to Morro d'Area, or Great Hill of Sand, situated at the south of the bay, inside Porta da Varandinha, or little verandah, is a space more than three miles broad, navigable for ships, and where they can tack with ease. The anchorage lies to the east of the islet.

Between the islet and Sal-Rey the water is too

Digitized by Google

shallow, except for boats; the bottom being very stony, and only from one to two fathoms deep.

The island would be much benefited if a mole or causeway were carried out from the land to the islet, and a patent slip or dock for the repair of vessels made at the back of the latter; as, in time of high winds, several vessels call at the island to repair their damages.

On the northern or inner point of the islet, about forty years ago, Martins, the enterprising gentleman before mentioned, erected a neat wharf or quay, all of stone, which is decidedly the best landing-place throughout the Cape Verdes. It has at one side a little harbour or dock, to shelter boats, such as barges, pinnaces, &c., &c.

Of all the ports connected with the Cape Verdes, Porto Sal-Rey is no doubt the best, with the exception of Porto Grande at S. Vicente.

During the year, a great number of ships, not only Portuguese but foreigners, call here; and every facility is afforded in loading and unloading, there being a large number of cargo boats. Water, however, is scarce and dear, as a quantity of about three gallons costs 2*d*. It is obtained from a place called As Gretas, or the Rifts, about one mile and a half distant. It possesses a sudorific quality, is muddy, and leaves a calcareous sediment, but it is nevertheless considered wholesome.

There is a beautiful stream of good water, called Ribeira da Boa Esperança, or the Stream of Good

Digitized by Google

Hope, on the property of the respectable licentiate, Almeida, who has, in consequence of this large supply, his property in a high state of cultivation. If a company were formed to convey, by pipes or otherwise, the water across the sand, for about two miles, to Sal-Rey, it would be no doubt a good speculation, and pay well. Of course, the present proprietors should share in the profits, as there are a great number of respectable mercantile houses, both residences and warehouses, built in European style; so that the place bids fair soon to compete with Villa da Praya, the capital, in Santiago, to which indeed it has for some time past been a rival. However, there is a check to this; the scarcity of provisions, and most of the vessels trading in salt calling for supplies at S. Nicoláo, and at Boa Vista for cattle.

The second port is called Porto do Norte, or North Port, although situated at the north-east of the island, nigh to S. João Baptista, called also Povoaçao do Norte, or North Village. It is considered an unsafe port, having a ridge of rocks across the entrance, on which numerous ships from time to time have been wrecked during the north-east winds; but so valuable is the cargo of crystallized salt obtained at a salt-pit near to the port, that vessels still run the hazard of entering at high-water.

The third port is called Curralinho, cattle-fold, the anchorage of which is from ten to twelve fathoms along the bay. It is situated south-east

of the island; the vessels anchor near to an islet on the south point, but as it is uninhabited, it is principally resorted to by pirates and smugglers, who put in there in high winds, but not during the spring tides. I may here mention that eastwards, between the two last-mentioned ports, there is a small one for fishing-boats, called Portinho do Feirreiro, or Blacksmith's Little Port.

The main wealth of this island, as well as of its two neighbours Sal and Maio, lies in the large quantity of salt it exports, which is calculated at about 2,500 Cape Verde moios, and realizes 7*s.* the moio.

The greater part of the salt is prepared at the artificial salt-pits, during dry weather, when a number of men and women are employed in the manufacture. These salt-pits extend nearly to the port of Sal-Rey, towards the north. A number of donkeys are employed to convey the salt. It is much in demand for salting meat, and although not so white and clean as what is obtained at the natural pits, is considered good for the above purpose, and is considerably cheaper. The salt at Porto do Norte is excellent, but in consequence of the dangerous state of the port the traders are obliged to sell it at the same price as that obtained for an inferior quality at other parts of the island.

Boa Vista is considered as the emporium of the Windward Islands of the Cape Verdes, having a much more extensive trade than either Sal or Maio.

Digitized by Google

The mercantile houses are wealthy; there are agents here from other islands, who vend all kinds of merchandise, native and foreign; the latter comes principally from Europe and America, and is bartered for the insular products.

There is on the island a British vice-consul, who acts for Sal, and a vice-consul for Brazil.

The island suffered much in 1817 by corsairs from Buenos Ayres. Notwithstanding, it afterwards rallied, and has been making rapid progress for the last forty years, rivalling in trade and political influence the capital of the islands.

Sal-Rey is not yet formed into a parish, having only a chapel, Santa Isabel, which is supplied by the church of S. Roque (St. Rock), at Rabil, which is an excellent stone edifice, built by Bishop D. Fr. Silvestre de Maria Santissima, and fit to be the cathedral of the islands. It stands three miles from Sal-Rey, in the centre of the beautiful village of Rabil, on an eminence opposite the bar, and is surrounded by some handsome stone houses, among which is the Camara Municipal, or town-house. There are also a number of cottages with gardens, belonging to the poorer inhabitants, erected around in a circuit of about one mile and a half.

This parish was first instituted by the aforesaid Bishop in 1810, when the church was built, the parish having been transferred from the Povoação, inhabited chiefly by shepherds and labourers, about six miles distant from the port.

The population in 1834 was estimated at 3331; in 1838 it colonized Sal, which has above 1,000. Notwithstanding this drain it has at present more than 4000 inhabitants, according to a census taken in 1852, though it appears that some mistake has taken place in a late census, in which I only find a little more than 2,000 inhabitants. The people are in general well-dressed. The men may be said to be stalwart and active, some of them presenting a giant-like appearance. Both sexes are well proportioned.

The want of a large supply of water, together with the badness of the soil, causes agriculture to be in a very low state; the people are principally employed in manufacturing salt, reaping the orchilla, or in trading between the neighbouring islands. When they have rain they cultivate maize, beans, sweet potatoes, &c.; also some cotton, the growth of which, if encouraged, could be increased, as the soil seems favourable to the plant.

The island is much in want of firewood. The cocoa tree flourishes so well on the sands, that it ought to be more cultivated, as it is so beneficial to the inhabitants.

Fish is an important item in the supplies, and is to be obtained in great abundance around the island, particularly a kind of cod-fish or poor-jack, called there "mero." A number of whales also are found in the neighbouring seas; these at one time were so numerous as to cause the establishment of a

Digitized by Google

fishing company, when D. Antonio de Lencastre was Governor.

The company built the large stores called "Armazens da Beira," which are still in a good state of preservation. There are a number of marine plants growing around, from which soda is extracted. On the island is to be found a description of stone used for filtering water.

Among the goods manufactured are some richly worked cloths and counterpanes.

Of artisans, there are carpenters, blacksmiths, and calkers.

There is no endemic illness, and intermittent fevers are rare. "As for ophthalmia," says a late captain in the Royal Navy, "it is less prevalent than in Portugal." The fact is, the mortality is comparatively very small.

The population is composed of whites, mulattoes, and liberated slaves, with their immediate descendants; the whites amount to about 400, which is a larger proportion than in any of the other islands.

The island of Boa Vista, and not the island of S. Vicente, on which the home government has made the attempt, is the one that in my opinion ought to be selected for the capital of the Archipelago, as being most eligible on various accounts, at least for the present. The reasons for saying so are the following:—

First, it is financially impracticable, at so great a

distance, where the expense would be enormous, to erect suitable buildings, public and private, sufficient for the accommodation of the various officers of a new capital such as is contemplated on the sandy, uncultivated soil of S. Vicente, an island, it is true, otherwise healthy and pleasant, and the port of which merits the eulogy of all who visit it.

Secondly, because Boa Vista is the most central, and possesses greater facility of communication with the other islands, and also has the advantage of being nearest to the coast of Guinea.

Thirdly, because there are houses and stores already erected, sufficient, with those belonging to government, for the accommodation of public officers; so that government could devote to other improvements what would be required to erect suitable buildings at S. Vicente; there is also an excellent hotel for the accommodation of the public.

Fourthly, because the port of Sal-Rey is next in importance to that of S. Vicente, and is safe at all seasons.

Fifthly, because the church of S. Roque, at Rabil, is more appropriate for a cathedral; and there are houses which, with some improvements, could answer as a residence for the Prelate, for a college, and for a seminary.

Sixthly, because the island is healthy and pleasant, and in it are found social resources which are not to be obtained in the others, with the exception of Santiago; and,

Digitized by Google

Seventhly, because the great increase in the consumption would give an impetus to the agriculture of the neighbouring island of S. Nicoláo, which is considered the general storehouse, whence at present they obtain their supplies; though if shambles and a daily market were established, it would enhance the comfort both of the producer and consumer.*

Luigi Cadamosto claims the honour of having discovered this island on his second voyage, for which reason he gave it the name of Boa Vista. From authentic documents,† it appears that in the year 1489 it was known among the royal Grants as S. Christovão, and not as Boa Vista, which name it received when granted to those by whom it was stocked with cattle.

There is no doubt that under the name of S. Christovão, it was one of the five islands discovered in 1460, when, by the death of the illustrious Infante D. Henrique, the projector of the celebrated Portuguese conquests and discoveries, this island was united to the dominions of the Infante D. Fernando. It is difficult to understand how Antonio de Nolle, who, on the first of May 1460, discovered the three islands of Maio, S. Filippe (now Ilha de Fogo), and Santiago, which no doubt he sailed round northwards, assisted by the west winds which prevail in the month of May, did not make this discovery.

* See Lopez de Lima's speech in the Cortes in 1834.

† The Grant of De Manvel, Duke of Beja—Book 26th of King D. Joao II., p. 70.

Digitized by Google

It is not likely that he did not notice the large island of Boa Vista, which he probably discovered on the third of May, in sailing north-east of Santiago, towards the coast of Guinea: this hypothesis is strengthened by the original name of S. Christovão being that of the patron saint of the Genoese seamen. There can be no doubt of his having discovered, to his left, the island to which from its appearance he gave the name of Shana, its former designation—as from the ship it appeared as a low plain—but which has subsequently been called Sal.

There is another circumstance which strengthens this hypothesis, and which is inexplicable by any other, namely, the traditional custom of keeping a festival on the day of Vera Cruz, the third of May. On this occasion all the slaves are allowed to be free for twenty-four hours, and to enjoy all sorts of amusements during that time, without any restraint from their masters. The indulgence granted on such occasions was sometimes carried to great excess, and serious results often followed. On one occasion in 1811 they entered into a conspiracy to rebel and free themselves from servitude, first murdering their masters. But fortunately their design was discovered in time to avert any disastrous results, and prevent them from taking possession of the armament and ammunition stores of the militia, as they had intended. The third of May is therefore considered to have been the day on which the island was discovered.

Digitized by Google

It is not improbable that on returning the following year, for the purpose of colonizing Santiago, Antonio de Nolle might have given to the island the name of Boa Vista, being the first island they sighted. It was however called S. Christovão by the Royal Chancery, in all legal instruments, up to 1497, at which time the name of Boa Vista first appears.

It was also on the 29th October, 1497, that King Don Manoel first granted the wild cattle of the island to the Conselheiro Rodrigo Affonso, captain of the northern portion of Santiago, and owner of the cattle pastured on the island of Maio. He is said to have been the possessor of the most numerous herds of cattle in the fifteenth century—the only condition of possession being that he should pay to the King "the tenth of the skins and fat of all the cattle killed." This privilege he was to enjoy during his lifetime, and it was not to revert to his children or heirs. A servant of the Crown attended to see that justice was done to his master. However, on the death of Rodrigo Affonso, King Don Manoel gave, in 1505, a similar grant of the wild cattle, and also of the soap manufactory, at Santiago, to his son, Pedro Corrêa. King Dom João III. confirmed the latter grant in March, 1522; and on the death of Pedro Corrêa, by his Royal Letter Patent, dated 27th September, 1542, conferred it on his nephew, Antonio Corrêa. It continued in the possession of this family until the usurpation

of the island by Philip of Spain, when captains were appointed to take charge of its affairs.

The population in the meantime increased considerably, in consequence of the manufacture and export of salt. In the beginning of the seventeenth century, those who resided on the island were principally shepherds and hunters.

Its trade, independent of that in salt, was in salt meat, sausages, minced meat, and hides: the latter has gradually diminished during the last century.

About seventeen miles S.S.W. of this island lies the famous Baixo de João Leitão, or João Leitão's shoal, which is a reef of stone and coral, running about three miles from north to south, and nearly the same distance from east to west. The sea breaks over it in a white foam, which may be seen at the distance of five or six miles. Notwithstanding, from the negligence of mariners, ships have sometimes been wrecked upon it. In the year 1806, the Indiaman, "Lady Burgen," was of the number.

The centre of this band is in lat. 15° 48′ N., and long. from Lisbon 14° 6′ W.* The water is from thirty to forty fathoms deep around it, with sandy bottom, increasing in depth towards Boa Vista at the north-east and Maio at the south. On this bank, in fine weather, boats can moor and obtain a quantity of fish, which they clean and preserve with the

* Greenwich 23° 13′ W.

Digitized by Google

salt they take as ballast, thus returning home with the fish ready cured. In case the weather threatens to become unfavourable, the boats can run for Curralinho, which is twenty-two miles distant; at which place also they can fish, and are well sheltered.

To the south of this shoal lies the island of Maio.

CHAPTER III.

Maio—Porto Inglez—Communication with the Shore—Production of Salt—Agriculture and Pasturage—Artificial Salt Pits—The Natives of Maio—European Consuls—Historical Notice of the Isle—Santiago—The Harbour of Villa da Praya—Visit from the Port Captain—Description of the Town—Government Buildings—The Supply of Water—A Visit to the Belgian Consul—Food of the Inhabitants—A Drive to the Old Capital of the Island—Orchilla, Maize, and other Agricultural Productions—Trade and Commerce—Indigo and Cotton—Tobacco and Dragon's Blood—Various Plants and Fruits—The Animals of the Island—A Bull Fight—The Native Women—A Review of the Troops—A Marriage—Musical Instruments—A Strange Custom—Reception of the Governor—The Anchorage of Santiago—Lagoons and Malaria—Ecclesiastical Arrangements—The Natives—Mercantile Houses—Early Voyages to Santiago—Historical Notice—Fogo—Its Principal Ports—Villa de San Felippe—Volcanic Eruptions—Brava—Its Mineral Productions.

HAVING left the Baixo of João Leitão behind us, we soon arrived at Maio, the first of the islands which constitute what is termed the leeward group. This island is about forty-five miles distant from

Digitized by Google

Boa Vista, and about fifteen from Santiago, from which it can be plainly seen.

It is about twelve miles in its greatest length from north to south, and about seven miles in its greatest breadth from east to west. The circumference does not exceed thirty-six miles; the area is calculated at about fifty square miles. Ponta do Galeão, Galleon Point, the most northern, extends more than two miles in a N.N.E. direction, terminating in a dangerous stony shallow, over which the water is constantly breaking; it is called the "Baixo do Galeão," in consequence of the galleon "Conceição" (Conception) having been wrecked on it during the night, in the year 1624.

There are but two anchorages on the coast of this island. The principal one, which is much frequented by ships of all nations calling for salt, is Porto Inglez, or English Port, which is of tolerable extent, near to which stands a black, perpendicular rock, sixty feet high. This anchorage is situated on the S.S.W. of the island, where ships can safely anchor in ten fathoms water, with a good sandy bottom, but foul in some parts, in consequence of ships throwing their ballast overboard.

The second port extends from Ponta das Salinas to Ponta do Recife, the most southern point of the island, near which runs westward, at about the distance of a mile, a shoal of shingle, rising to the surface of the water, and discernible from the anchorage. Vessels coming from the east require

Digitized by Google

great care in entering. This port is well sheltered, and considered safe in the time of high northerly winds; but it has strong currents during contrary gales, and is very rough at spring-tide.

The communication with the shore from vessels is very difficult. The cargo boats draw up alongside a dangerous rock, on which stands a crane to load and unload the merchandise; the sea in the meantime being more or less rough, according to the prevailing winds, and driving the boat against the rock—so that the greatest care must be taken in lading and discharging cargo. In the same manner persons are taken from the boats, or let down by means of a seat attached to ropes—a very uncomfortable process. When the sea is very calm, persons who are agile sometimes jump from the boat upon a clean stepping-stone; but this is a very dangerous experiment, as the surf beats violently upon the rock, and the water is very deep around. Those who adopt this mode of debarkation must hastily ascend some rude steps cut in the rock; and, having reached the high ground, they arrive at Porto Inglez, where the best custom-house to be seen in any of the islands is established. Enormous piles of salt, which have the appearance of white pyramids, may be observed in the neighbourhood of this building; and the battery, called the "Presidio," is also close at hand, next to which stands the barrack for the detachment of soldiers quartered here; also the military prison. Until

Digitized by Google

the beginning of the present century, the houses were thatched with straw; but since 1822, under the Governorship of João da Matta Chapuzet, the general improvement of the place, as regards buildings and sanitary regulations, has been very marked. The houses are now built of stone and covered with tiles; some are large, and have a neat appearance; the greater part, however, are very irregularly disposed, being built without reference to system, or the formation of streets.

The sea, at the time of spring-tide, overflows the Praya das Salinas, at the north side of the port. The salt produced here is daily transported on donkeys to the top of the rock, between which and the beach is situated the pit from whence the inhabitants and the shipping are supplied.

The other anchorage is the Porto do Pau-Sêco or dry post, near to the point, so named originally from the large dry trunk of a tree which stood as a landmark to mariners on the north-west coast.

It is a small bay, with about eight fathoms water, stretching towards the north point. It is considered a good shelter for ships in rough weather, and from the south and south-east winds; but it is not much frequented, there being few inhabitants, and no trade to induce vessels to call.

Four miles to the south of this, communicating northwards with the Praya das Salinas, is situated

another bay, which is very stony, called Porto da Calheta, where only pinnaces can enter, as the water is not sufficiently deep for large vessels.

The remainder of the island, to the north, south, and east, presents a barren line of coast, with numerous dangerous shoals running out into the sea, in consequence of which it is dangerous to approach too near to those parts of it.

The chief trade of this island consists in its salt, which is produced in large quantities, and of excellent quality. The exportation varies according to the number of vessels which call at the island. The average quantity annually taken to foreign countries is estimated at about 4,000 Cape Verde moios, independent of what is sent to the neighbouring islands of Santiago, Fogo, and Brava, which, being added to the above, amounts in round numbers to about 6,000 moios. The salt is sold on the island at the rate of 15s. per moio.

Little attention is paid to agriculture, as few, except the wealthy inhabitants, who have gardens, cultivate vegetables. About one mile and a half inland there is some low marshy ground, occasioned by an accumulation after rain, in the months of August and September; it is called the Alagoa, or lagoon. Here, when the water subsides, the inhabitants sow in the month of January a variety of culinary or esculent plants, such as maize, beans, &c. I have no doubt that this

Digitized by Google

marsh conduces much to engender malaria, which causes fevers and catarrh, to which the natives are subject—so that there is a great deal of sickness, although it is not so prevalent as at Santiago.

A portion of the island is devoted to pasturage, which would be much improved by the introduction of Onobrichis, as the soil is a composition of lime, sand, and shells.

A large number of cattle, which are sold to victual the ships, are reared here.

In the sixteenth and seventeenth centuries there was a considerable trade in meat and hides, and a large quantity of cotton was cultivated, but these have entirely disappeared—the salt pits, which are much more remunerative, having attracted the attention of the proprietors; and the inhabitants now raise only sufficient provisions for their own consumption, and the supply of the shipping calling at their port.

By an arrangement among the proprietors, the ships calling for salt are obliged to take their cargoes in rotation (*roda*) from the different salt-pits, or a portion at least from each. These arrangements are made by the consignees, who are able, by the experience they have in such matters, to obviate all inconvenience and delay.

The best salt is obtained from the Salina Velha, the old salt pit, where it is produced naturally, and crystallized by the influence of the sun; but in consequence of an accumulation of sediment at

Digitized by Google

the bottom, this salt pit must be cleaned out regularly. This is accomplished by order of the Government, the different proprietors supplying each a man, or more if required, for the purpose, on certain days agreed on.

There are other artificial salt-pits, at a distance from the sea. Wells are sunk and water thrown into the pits, and there left to evaporate, by which process the salt is crystallized in about from ten to fifteen days. This salt, although more powdery, and not so perfectly crystallized, is considered valuable in preserving meat.

Besides Porto Inglez, and the parish of Penoso, nine miles in the interior, there are four other places, with farms dispersed among the valleys, where there are no streams; they are principally inhabited by shepherds and orchilla-reapers.

The island has no trees, although the soil is of such a nature that the cocoa-palm could be cultivated with advantage. Cereals are purchased or bartered for at Santiago. A large quantity of cotton was formerly cultivated on the island. There is still a considerable supply of cattle, some of which are slaughtered and sold to the shipping. A great number of fish are caught and cured, for the sea around abounds with various descriptions of the finny tribe.

Maio has an Administrador de Concelho, and is considered as one parish, with a church dedicated to Nossa Senhora da Luz, Our Lady of Light,

Digitized by Google

at the Povoação Velha. There is, however, a chapel at Porto Inglez.

The natives are very black. There are some mulattoes, but comparatively few whites. The latter include the heads of the different mercantile houses, namely—J. R. Palavra, L. A. Aranjo, L. Loff, P. Bento, S. A. Evora, J. J. R. Palavra, J. H. Evora, L. A. Cardosa, and L. P. Mello.

In consequence of the trade carried on, the following countries have vice-consuls—Belgium, Denmark, Russia, the Hanseatic Towns, United States, and Brazil.

The island of Maio was discovered by Antonio de Nolle, at the same time as Santiago and S. Felippe, or Fogo; and no doubt, from its geographical position, it was the first seen, as it received the name of the month in which the discovery was made, being the 1st of May. This name might also have its origin from the Maias, or yellow flowers, which announced the appearance of spring, and with which, at that season, the Portuguese were wont to ornament the doors and windows of their houses.

It would appear that this island was not colonized when the other two were, but that the captain of the northern part of Santiago left on it some cattle, and made some plantations of cotton.

It is certain that it was possessed by Rodrigo Affonso, one of the council of King Dom Manoel,

Védor, or comptroller, to the Infanta Dona Isabel, and captain of the north of Santiago, who subsequently sold it to Joham Baptista, with the cattle then pastured thereon, together with some cotton plants and other effects.

By the death of the said Joham Baptista, his property passed to his sons-in-law, Egas Coelho, knight of the royal household, and his brother, Joham Coelho, who both, when King Dom Manoel thought to take possession of the island, and ordered them to remove their chattels, appealed to the King, stating "that they enjoyed legally the privilege of pasturing on the said lands the cattle which were their property, and of which they were obliged to pay to the King a tenth—which law they would conform to." The King referred the subject to the legal advisers of the Crown, who gave an opinion favourable to the appellants, in consequence of which their possession was confirmed, and signed at Lisbon on the 10th July, 1504. The deed set forth that "the appellants, their wives, and their eldest sons should retain possession, by paying to the Crown the fourth of the produce, also the tenth of the skins and fat of all cattle killed by them while in possession. The cattle were to be slaughtered only in the presence of the government registrar; and no cows were to be killed unless in case of necessity, when the King required it for the supply of the ships of the navy which called there."

Digitized by Google

The cotton plants, of which they were to pay the tenth, the King sold to them for what they cost the Government, namely, 8*l.*; thirty cows belonging to the State also remained on the island.

After the death of the eldest sons, the immovable property reverted to the Crown, and two years were allowed for the removal of what was legally considered movable property; the heirs were, however, permitted to retain a right over the cotton plants, &c., planted by their predecessors.

Agreeably to the above arrangements, the island continued in the possession of the family during the period of twenty years, until 1524, when it reverted to the Crown.

King Dom João III. made a grant of half of the island to the Baron of Alvito, his Védor, under the same conditions as the former grant. In 1573, this was again transferred to Dona Antonia de Vilhena and her descendants.

The other half of the island was granted by King Dom João IV., in 1642, to Martim Affonso Coelho, Dezembargador da Casa da Supplicação, Judge of the Chamber of Petition, from which time it began to be regularly colonized; and ultimately the parish of Penosa was formed, with a church dedicated to Nossa Senhora da Luz. This took place under the auspices of Dom Fr. Lourenço Garro, until which period there were only shepherds and hunters settled there. These rude settlers occupied their time

Digitized by Google

principally in preserving and preparing meat and sausages, the factors or bailiffs superintending the sale of meat, hides, and cotton articles, which it appears were formerly much more plentiful than at present. They also superintended the sale of salt, which was not then considered of so much importance; nor does it appear that any duty was at that time demanded on the exportations by the Dutch.

Since the reign of Dom Pedro II., the island has been governed by Capitães Móres, High Captains, appointed by the King, and its population has gradually been increasing. In consequence of the island being unproductive, provisions for the supply of the inhabitants are obtained from Santiago.

At fifteen miles south-west of the island of Maio lies the largest island of the Cape Verdes, Santiago, called, *par excellence*, the Island of Cape Verde. It is thirty miles long from Ponta do Tarrafal at the north, to Ponta da Ribeira Grande at the south. Its greatest breadth from Ponta de S. Francisco to Ponta da Ribeira d'Inferno, or river of hell, is eighteen miles; this breadth greatly diminishes towards the north, and also a little towards the south. The island is traversed by a ridge of mountains composed of basalt, argil, lava, and calcareous substance, from the centre of which rises the famous Pico da Antonia, 4,500 feet above the level of the sea, presenting something of a conical form.

Digitized by Google

Next was presented to our view the beautiful, extensive, and fertile meadows near to the Cidade da Ribeira Grande, which was formerly considered the capital of the island.

We cast anchor in the harbour of Villa da Praya, which is pretty and commodious; and, although dangerous during the rainy season, is safe when the proverbially gentle Cape Verde breezes prevail.

The first person who boarded our vessel was the Port-Captain; and if we were to judge by his appearance of the salubrity or insalubrity of the island, I confess that my decision would be in favour of the former, for I learned that he was healthy, married, happy, and prosperous. He is brother to the Secretary of State for Colonial and Marine affairs, the Viscount Sá da Bandeira, well known for the zeal he manifested on behalf of the Portuguese settlements abroad, a zeal of which I considered he could give no greater proof than the exposure of his brother to a climate considered so unhealthy.

The Port-Captain informed us that the Governor-General was not then on the island, but was expected every moment, as the time had arrived when he made his annual round of visits to the different islands; but he added that we should experience no inconvenience in consequence, for that we should not meet with any detention for water or any supplies we might require, which we had neglected on our visits to the other islands, as Santiago is

Digitized by Google

considered the best place for the supply of all kinds of refreshments.

Almost all the passengers went on shore at Praya Negra, where we landed with some difficulty, being compelled to jump on the rocks, against which the waves were furiously beating. In this manner, with great risk and much trouble, we made our way to a small house used as a guard-house, where we all congregated. When we had mustered all our forces we crossed an extensive sandy beach, and then commenced our ascent of the "hill difficulty," a narrow, steep cliff. At length we arrived at the entrance of the town, near to which is erected the Bateria Grande, or great battery, which is much more important in size, has more commodious barracks, is better garrisoned, and contains more of the munitions of war, than the forts at S. Vicente, and at the other islands.

The town of Villa da Praya is situated on a table-land on the top of a mountain near the sea. The bay is formed by two promontories, the Mulher Branca, or white woman, and the Temerosa, or timid one, a perpendicular rock which presents the appearance of a pedestal on a large scale. On the south side it is surrounded by hills, ranged in something like castellated order, both east and west; beyond which are two valleys, which unite together towards the north, where, at the base of a cliff, is the ingress to the town, which is more than

Digitized by Google

half a mile long from north to south, and from 600 to 700 feet broad.

Both these valleys at the base of the rock are very fertile, and well supplied with water; they are covered with palm-trees, which are unproductive. The north-west valley, however, has a number of orange, tamarind, and other trees, with a never-failing fountain called Anna, around which Governor Chapuzet has had a beautiful embowered garden planted for public accommodation. Adjoining this are some well-cultivated gardens belonging to the more wealthy inhabitants.

Both these valleys terminate at the two beaches of the bay—one of white sand, at the north-west, called Praya Grande; the other at the east, the sand of which is of a dark colour, in consequence of which it is called Praya Negra. It was on the latter that I and my companions had landed with so much difficulty.

On the Praya Grande, situated at the bottom of the bay, a strong surf is always breaking, through which passengers and goods must be conveyed to and from the ships on the shoulders of men.

The custom-house is erected here, with numerous stores, &c.; adjoining the custom-house is a paved road of about twenty feet broad, which reaches up to the town, and terminates at the barrack piazza.

Having given a brief account of the approaches to the town, we next proceed to describe the town

Digitized by Google

itself. It may be said to commence at the yard of the church, which is built on the brow of a hill overhanging the sea. From this yard to the Largo do Pelourinho, the market-place, and to the place of execution, extend two broad, short streets—Rua do Ouvidor, Magistrate's-street, and Rua dos Quarteis, Barracks-street, uniting the Pelourinho with a vast open space called Achada da Boa Vista, the Place of Good Prospect, where the town terminates. Towards the north are three clean, neat streets running parallel—Rua de Lencastre, Rua do Meio, and Rua do Cofre, but they are deficient in trees.

The yard or piazza of the church has the form of a trapezium. The sacred edifice is situated at the east end of this space; to the south is the parapet which dominates the Praya Grande, and the sea is perceived beneath. To the west is the military Presidio, where Governor Chapuzet has built the barracks, at the head of the paved way extending from the Praya Grande; they are built of stone, and have a neat, substantial appearance. To the north of the town, until lately, there was a public garden, constructed by the Captain-General Don Antonio de Lencastre, but recently removed by Governor-General Chapuzet to its present site. On the ground occupied by the former are now built a number of houses.

The Largo do Pelourinho is a beautiful parallelogram, partly paved. It is 360 feet long, by

Digitized by Google

240 broad; a fair and market are held at this place. Connected with this Largo are three streets, the houses of which are built of stone, and in the European style, some having the floors planked, others only paved, but all apparently neat and comfortable. There are also a number of good shops, which sell every description of European and American produce.

In the centre of the Largo do Pelourinho, eastwards, are the ruins of the old Government-house, or Quarter-general; at the south side stand the town-house, or Casa da Camara, the prison, and the court-house, all good buildings.

From the Largo do Pelourinho, on the east side, are two lanes, which lead to the Bateria Grande, and from thence down to Praya Negra. From the battery a street called Rua da Praya Negra runs parallel to Lencastre Street, east of which is a stream flowing through Bom Cae, or good fall, along the suburbs of Boa Vista to the military hospital.

This hospital I found supplied with every requisite to aid medical skill in contending with an unhealthy climate. Near the hospital is a windmill which was erected by order of Governor Chapuzet, and which I believe is the only one in the Cape Verdes.

All the houses at the west side command a view from the rear over the luxuriant valley of Fountain Anna and the public gardens.

The government buildings of Villa de Praya are,

first, the Quarter-general, or Government-house, where the colonial council holds its sessions; second, the Colonial Office; third, the Government Printing-office, for gazettes and other official papers; fourth, the Town-house, connected with which are the court and prison; fifth, the Escola Principal, or government principal school; sixth, the Hospital Militar; seventh, the Misericordia, or House of Mercy, established 1497; eighth, the Junta da Fazenda, or financial department; ninth, the Almoxarifado, or government stores; tenth, the Alfandega, or Custom-house; eleventh, the Correio, or Post-office; twelfth, the church of Nossa Senhora da Luz; thirteenth, the church of Nossa Senhora da Graça; fourteenth, the church of S. Miguel; fifteenth, the Quartel, or barracks; sixteenth, the Port-Captain's office, &c.

Until the beginning of the present century, the site now occupied by the foregoing public edifices was merely a large waste field. When Captain-General D. Antonio de Lencastre arrived here, in 1803, he found it occupied with a few huts only, erected without regard to order or uniformity, the only exceptions being the houses of the company "Exclusivo Africano," the African exclusive, together with those of a certain D. Francisco de Queiroz, and also a lofty roof, built of wood, in the Quarter-general.

To D. Antonio de Lencastre, therefore, and to Governor Chapuzet (1822), we are indebted for the erection of the Villa da Praya, which has ever

Digitized by Google

since been so much increasing in beauty and comfort that at present it may be said to vie with many of the towns of Portugal.

D. Antonio gave the first plan for the construction of the town, laid out the streets, and marked the parts designed for the erection of public edifices. In his time there were more than twenty houses erected, all of which were properly floored. Besides the road to Praya Negra, he had two others constructed, leading into the interior—one to Montagarro, the other to the Ribeira da Trindade, or Trinity River; he also made the public gardens before alluded to.

To Chapuzet the inhabitants are indebted for carrying out the improvements commenced by his predecessor. He caused the small cottages thatched with straw to be removed, and in their places erected more than forty houses, of different dimensions, built of stone, and roofed with tiles; he removed (as before mentioned) the public gardens to a more eligible site; he had a quay formed, but this was subsequently washed away by the violence of the sea; he it was who erected the Fortim Novo, the new little fort; he also commenced the building, at great expense, of the garrison barracks, although he did not complete them. Numerous other works of minor importance, all tending towards the promotion of general comfort and utility, were erected by his orders; but what deserves particular attention is, that he gave an

Digitized by Google

impetus to civilization, which has been progressing ever since, whereby the pleasure and enjoyment of the inhabitants have been gradually improved.

There are at present about 120 substantial houses, of various sizes, independent of the cottages forming the Campo da Boa Vista.

The town was formerly wanting in an essential requisite for its sanitary comfort, which was ultimately supplied by conducting water, by means of a canal from the adjacent springs, into the town, a scheme projected so early as 1652, but never executed until 1839. Before that time the inhabitants and the shipping were obliged to have their supplies brought from the Fountain Anna, the water of which, if drunk directly it is drawn, is muddy, heavy, disagreeable, and considered unhealthy. Besides this, and the tiresome task of bringing it in pots up a considerable steep, the expense incurred to remedy this evil was so great that, in the course of time, funds fell short. At this critical time Counsellor Martins (whose name has been more than once mentioned) undertook at his own expense, by means of an iron aqueduct imported from England, to convey the water two miles through a valley, from his own splendid property, Montagarro, to high ground in the Villa da Praya. To reimburse him for his outlay in this useful undertaking, he was empowered to levy a toll of about one farthing the barrel, whereas one pot of water from the Fountain Anna used to cost a half-

Digitized by Google

penny; and if obtained from Montagarro prior to the erection of the aqueduct, it cost 5½*d.* the barrel. Ships are now supplied at one half the original price; formerly they paid 3*s.* 4*d.* per cask, now they obtain the same quantity for 1*s.* 8*d.* Another advantage obtained by the present improvement is the saving of the labour required under the old system, by which they were obliged to roll the filled casks to the boats from the Fountain Anna, a distance of about a quarter of a mile, in the hot sun, to say nothing of the chance of imbibing some salt water on their way through the surf. Now the casks are slung into the boats by a crane; and, in consequence of these improvements, many vessels prefer watering here to calling at the Canaries —for the present system adds to the comfort of the seamen, reduces the expense, facilitates the departure of the ships, and thereby causes the place to increase day by day in importance. And although it has been admitted that it is not the most eligible situation for the capital, not only as being considered so sickly, but as not being sufficiently central, yet, even were the seat of government to be removed to Mindello or S. Vicente, or to any of the other islands, it is evident that Villa da Praya would still retain the pre-eminence in regard to supplies required for the shipping.

Being invited to dinner by a friend, Mr. Lodi, the Belgian consul, I partook of Portuguese fare. The cooking in general is very simple. The princi-

Digitized by Google

pal nourishment of the inhabitants is goat's flesh (the trade in the skins of these animals being extensive), sour milk, and Indian corn; beans, pumpkins, mandioca, and fish are also used as articles of diet. The maize, or Indian corn, they prepare in various ways, roasted, or more generally boiled in sour milk. Another dish, which they call "dormido" (asleep), is prepared by pounding the maize in a mortar, and, having separated the husks, boiling it with various herbs, beans, or pumpkins; from the flour of the maize they also make cakes called "batangas," which are baked on the embers, and are not unlike the maize cakes prepared in the Province of Minho, in Portugal. Another kind of cake, called the "cuscus," is prepared by boiling the best of the flour in an earthen vessel, the bottom of which is perforated; and when the dough has attained a sufficient consistency, it is cut into thin slices, which are placed upon cloths to dry in the sun; when dry, these cakes may be kept for use for a week.

The inhabitants consider fresh milk injurious. They also obtain food from the banana, a great number of which grow spontaneously around, requiring no more labour than merely cutting away the old stalks to make way for the new ones.

But what the inhabitants seem to value most is the sugar-cane, from which they extract quantities of rum, a liquor which they much prize, and of which all that they produce is consumed in the

Digitized by Google

country. The coloured population being very lazy, the most effectual incentive to labour is the promise of some rum or brandy.

There are a number of persons called "vadios," or vagrants, who live by collecting the orchilla and purgueira, which they bring to the various ports for sale. These vadios have a great partiality for intoxicating drinks, their immoderate love of which, and their mania for the well-known *batuque*, or stamping dance, have been the cause of much licentiousness, and consequent disease.

I took an after-dinner drive with my friend the consul in his small carriage, drawn by two little horses of the breed principally used on the island. We went to visit the old capital. Ribeira Grande, or Great River, from which the place receives its name, is hardly sufficient to water the adjacent ground. It runs from north to south, between the high mountains which extend from Maria Parda (Brown Maria), where it has its source. Since the removal of the capital to Villa da Praya, the town of Ribeira Grande has fallen much into decay. On the east side of the stream, where what is considered the best part of the town is situated, stands the old handsome cathedral, erected in 1532, with the episcopal palace, now almost a ruin; the collegiate school, for the education of the clergy, built at the expense of Bishop D. Fr. Jeronymo da Barca; and a convent for nuns, now also in ruins. The convent is

Digitized by Google

in one of the most picturesque situations in all the Cape Verde Islands. The profusion of delicious fruit-trees, and the pleasing murmur of the stream as it meanders along, are most grateful to the senses of sight, smell, and hearing. The domestic architecture of the town is very indifferent, and most of the houses that we saw might be more appropriately denominated huts.

The Royal fortress includes within its walls barracks and powder magazine, and possesses a good cistern; from this position there is a commanding view of the surrounding scenery.

The country on the whole appeared very fine, and the agricultural productions are on the increase, notwithstanding the vulgar adage, "even as the sails at the Cape Verdes become yellow with the climate," which is true in fact, but not in application, as is seen by the vessels passing the islands, whose sails having become wet with dew, which is very abundant during the night, are covered with dust, which comes in clouds from the islands, and thus become yellow.

The soil in general is argillaceous, gravelly, calcareous, and volcanic, and produces everywhere large quantities of orchilla, or *lichen rocella*, especially on the summits of the mountains. This production grows spontaneously, without the least care or culture, and has been in great demand at all the dyeing establishments in Europe ever since the eighteenth century.

Digitized by Google

Being the spontaneous production of the soil, it has always been considered as the legitimate property of the Crown, which has obtained a considerable revenue from it. Its valuable properties were first discovered in 1730. In 1755 it was farmed out to private individuals connected with the then important Portuguese Companhia do Pará e Maranhão, the company of Pará and Maranhão, which at that time possessed extensive factories in almost all the Portuguese settlements. The buildings erected by the company remain to the present day, and are considered amongst the most substantial on the island.

Since 1790, the orchilla trade has been superintended by an officer of Government, under whose direction the annual revenue was much increased; but owing to the supply of orchilla from Angola, and the paucity of hands for collecting it at the Cape Verdes, the trade in it from the latter declined, until a decree was issued, on the 5th of June, 1844, to remedy this inconvenience, and to encourage the collection of a lichen so valuable to the public treasury. By this law two parts of the orchilla revenue now revert to the Government, whereby the unrestrained liberty of private individuals is curtailed, and a stop put to a system which was injurious to the treasury and to the island, and which allowed a few private persons to derive the principal benefit from this valuable production.

Maize is sown by the hand in small holes, with-

out any aid from plough or harrow, and yields, when the season is favourable, a large increase, even more than a hundredfold. The rainy months are June, July, and particularly August and September, the nights being in general cool and fresh, with an abundant fall of dew. The atmosphere at this season assumes a dark and smoky appearance.

When rain is withheld (and instances have been recorded of this being the case, even for years) a dearth naturally ensues; and the consequence is, that numbers both of men and beasts die of famine, a calamity which unfortunately has lately happened.

The other agricultural productions, besides those already mentioned, are beans of various descriptions, the *bonge* being the best; it is round and polished, and is sown in the same manner as maize. With the exception of Brava, where potatoes are cultivated to a considerable extent, no other kind of farinaceous cereals is used so largely as maize and bonge in any of the Cape Verde Islands.

Coffee and purgueira, or, as the Spaniards call it, "Palma Christi," are now also cultivated for exportation.

The coffee was first introduced into the island of S. Nicoláo, in 1790, and in a few years afterwards it was brought to Santiago. It now rivals that of the island of S. Thomé, and is considered as little inferior to Mocha. In the year of my first

Digitized by Google

visit I was informed that the island had produced more than 200,000 lbs.; and if more attention was paid by the people to its cultivation, as has been pointed out by the Government in the instructions issued to the vicars, the islanders themselves would be much benefited, and the revenue increased.

The purgueira, now an article of commerce, was formerly only used for firewood; it is carefully cultivated where the soil is considered favourable for its growth; the plant, after two years, produces a fruit from which is extracted a very good oil used for burning. The return to the planter is about 1000 per cent. on his outlay. The quantity at present exported from the Cape Verde Islands amounts annually to about 550 moios of seed for crushing, and this amount goes on gradually increasing.

M. Bournay, a Frenchman residing at Lisbon, has a large steam-engine (besides two smaller ones) for crushing the fruit and extracting the oil. I have been informed, also, that he has for some time kept vessels trading in this commodity, and that lately he has engaged a powerful steamer for the same purpose.

This gentleman, and the family of the Martins, are considered by the patriotic islanders as their greatest benefactors, and a strong feeling of affection and veneration towards them prevails amongst the inhabitants.

The island also produces cotton, indigo, tobacco;

the dragon-tree, yielding a resinous gum, termed by druggists "Sangue de Drago," or dragon's-tree blood; and cochineal, which has only lately been introduced.

The cotton plant is indigenous; but it is not so productive at Santiago as at the other islands more sheltered from the north-east winds.

In the Ilheo Rombo it grows spontaneously, the people only gathering and cleaning it, which they do without any regularity or system. Little labour is required in its cultivation; the seed has only to be cleaned and wetted before sowing, and the plant trimmed when about two spans high, and kept free from weeds. Each plant produces, on an average, about four pounds of cotton the same year in which it is sown.

Indigo does not grow so well on this island (or, indeed, on any of the others) as at S. Antão. It is much more delicate, and requires more care and attention than the cotton plant, and consequently the expense in cultivating it is considerably greater. The stems and leaves are macerated in water, and the residuum reduced to a paste, and formed into cakes for the dyer.

The latter process, however, increases the expenditure so much that it is seldom effected either at this island or at S. Antão. The mode generally adopted is to compound the indigo with certain herbs, and make it into cakes, which are afterwards dissolved in water and mixed with ashes, a process

Digitized by Google

which produces the beautiful colour seen in the *galants* and other sorts of cloths manufactured in the islands. These cloths are more or less expensive, according to the various patterns. Some are very beautiful, and tastefully got up. The cheaper kinds are mixed with wool, while the more expensive are interwoven with silk into various patterns (for scarfs) of about a foot broad, which are sewed together like jalofes, fules, and mandingas, so called from being woven in the same description of temporary looms as are in use among those people. These machines are formed of pieces of cane ingeniously put together; and, when they have accomplished their task, they are thrown away. Notwithstanding the simplicity of their construction, the beauty of the various patterns which they produce is most remarkable.

In Europe there is an increasing demand for the beautiful counterpanes manufactured by the islanders.

But to return from this digression to the productions of the soil, we would observe that tobacco is one of importance. It grows to perfection, and is so well prepared that the "Contracto do Tabaco," the company which holds the tobacco-contract in Portugal, has come to an agreement for a supply from the Cape Verde Islands, to the extent of 5,000 *arrobas*, for which they are to pay the same price as for Brazilian tobacco.

The plantations of *Dracæna Draco* are of great

utility to the Cape Verdes, not only for the shade which they afford (for the tree is of rapid growth, and in ten years forms a delightful retreat from the vertical sun), but because when the trunk is pierced there exudes a description of resin well known as "dragon's blood." Each tree produces annually about two pounds weight of this resin, which is sold on the spot at 3s. 8½d. per pound. Each tree also furnishes about four pounds of fibrous substance, similar to the coir obtained from the outside of the cocoa-nut, considered good for cables, for which they obtain threepence per pound; so that, besides the delightful shade, the owner derives from each tree, after two years' growth, an annual return of about 40*l*. The dragon-tree does not at all interfere with the cultivation of the purgueira, which grows well in its neighbourhood. The Morgados, the heirs of estates, however, are generally opposed to the planting of these trees, as it is asserted that they impoverish the ground, and make it dry and barren.

The *Cactus Coccionilifer*, a shrub on which the insect producing cochineal is nourished, is becoming acclimatized in the island. It was first brought from Teneriffe, by order of Government, some sixteen years ago; and, according to the learned Dr. Bernardino A. Gomez, the cochineal produced is of the first quality. When dried in a stove it is at least equal to the best American, and only second in quality to the best Mexican.

Digitized by Google

Respecting the cultivation of the sugar-cane, to which the people are very partial, for the sake of the rum produced, of which, as before observed, they are very fond, I consider that, for various reasons, particularly its tendency to encourage drunkenness, and the scarcity of fuel resulting from it, it were better to direct their attention to some better and safer speculation.

Besides a great variety of European and tropical fruit-trees, plants, &c., I saw pumpkins of an ashy colour, called Caqueta, growing in the fields, a common thick tree, called the Selleri-albi tree, which affords fire-wood; a plant having the smell of husk; a description of fruit not unlike a plum, but large and bitter; Annona, an Indian fruit; Baqueche, which bears an acid fruit used for seasoning meats, &c. When at Tarrafal, my kind host used it in compliment to me, and truth obliges me to say that in my life I never tasted anything so displeasing to my palate. They have also the batata de porco, or pig's potatoe, the root of which possesses the purgative quality of jalap; the bombardeira, or bombax, a shrub, the fruit of which is about the size of a small melon. When ripe, the fruit bursts, and discovers the seeds encased in a short, silky substance, which in India is called paina. I think it is a sort of bombax, or Siamese cotton, and from it the inhabitants manufacture mattresses, &c. The wild fig, a shady tree, has a rapid growth, affords fine wood and timber for

Digitized by Google

various purposes, and from its root a liquid, used as a cure for the yellow jaundice, is extracted by distillation. The intendent is a shrub resembling the acacia; and from the colo, the leaves of which resemble those of the tea-tree, is obtained a fibre used in the manufacture of ropes. The mamoeira-tree produces a fruit called papaia at Brazil, which, although pleasing to the taste, is considered unwholesome; palhafëde, or stinking straw, is used as an astringent in curing wounds or sores, and its ashes are employed in removing stains. The fruit of the papaia, as it is called in India, the mamao of Brazil, is considered good and healthy; in form it resembles a melon; the forta-olho, or eye hurting, is an astringent shrub, the juice of which is very injurious to the eye, whence its name—it is considered valuable for tanning purposes; the zimbrao is a crooked tree, the trunk of which they cut into planks for flooring, or use for the knees of small boats and pinnaces. On my way to Montagarro, near to Villa da Praya, I saw the *calabaceira adansonia digitata*, a curious fruit, about the size of a black melon, with a white pith, so acid as to be considered most excellent for lemonade.

Having spoken so much of the vegetable productions of the island, I will make a few remarks on its "live stock." The oxen and cows are short, small, strong, and well-trained. The cows are never slaughtered, nor are they milked when suckling their calves. Bullocks cost from 32s. to 48s. each,

Digitized by Google

and numbers are exported. Of goats they have an immense quantity always on hand, although they annually kill large numbers, principally for the skins, which they export to North America and Portugal, together with oxhides; for the former, the price averages from 1s. 2d. to 1s. 5d., and for the latter from 3s. 8½d. to 4s., according to their weight. The goats are very pretty, short-haired, and of variegated colours. Goat's milk is very much used as an article of food; it is soured and prepared with maize, banana, pumpkin, &c.; it almost supersedes cow's milk, of which they only make very bad cheese and butter. As a goat costs about 2s., and the skin, as before mentioned, is worth, according to the size, from 1s. 2d. to 1s. 5d., it appears that the value of the carcass is only 7d. or 10d.

There is great abundance of pigs, which are exported; the average price of pork is about 2¾d per pound.

The horses are of the wild race originally imported from Jalofos and Mandingo; they are small, short, and well-formed, capable of great endurance, and climb hills and precipices with the agility of goats; they are not shod; the general price is from 48*s.* to 80*s.*

The mules and donkeys are similar to those of Portugal; they are the only beasts of burden employed in loading and unloading the ships.

Digitized by Google

There are numerous monkeys, of the species Mono Callitricho.

There are no wild beasts on the island.

Flamingoes, with their beautiful brilliant plumage, are met with; as also the manoel lobo, a large bird of prey, of the eagle species, which, however, never soars so high as that royal bird; its breast, belly, and wings are white, and the back black.

Fish abound on the coast.

Of reptiles, the principal are worms; the earth-worm grows very large. There is also a small worm called "cupim," *termes destructor*, which makes great havoc with wood, paper, and, indeed, almost every pervious substance which comes within its reach; it is something similar to the celebrated celalé, of Angola, Benguella, &c.

On our way back from our excursion to Villa da Praya I felt a little feverish, perhaps from the excitement of our journey, or from the change of diet, fruits, &c., or from both causes combined. I was at first afraid that the sickly nature of the climate had affected me; but on our arrival my friends administered some quinine, and I was soon all right again.

Next morning we went to see the church of Nossa Senhora da Graça, and to attend divine service there. The Bishop of Angola and Congo preached, to the great satisfaction of the clergy, who considered such an event as a great compliment. The battalion of artillery attended; it is

Digitized by Google

formed almost entirely of black men, whose uniform is a white jacket. After service the men were paraded, and it was pleasing to see how well dressed they were, and in how very creditable a manner they went through all their military evolutions.

A bull-fight was appointed to take place that day at Tarrafal, to which I was invited, as were all the passengers and officers. We were informed that the officers of the American cruisers were also to be there, with their band.

There was soon a general movement towards the point of attraction; every description of vehicle obtainable was brought into requisition, besides horses, mules, and asses. I had thus an opportunity of seeing many varieties of the rational and irrational animals of Africa. Among the former were beauties of various shades, all in their holiday attire; some of the fair sex were adorned with their manilhas, or arm-bracelets, of gold, silver, and coral. Their heads were dressed with curious feathers, fastened in the hair. Some wore a kind of cotton shirt, with sleeves reaching to the wrists; petticoats of printed calicoes, and large handkerchiefs of red or yellow cotton, disposed in a very coquettish manner, as if to give the finishing touch to their appearance; sashes of native cloth being thrown across the shoulders covered the bosom, and gave the fair wearers quite a military appearance.

The nhanhàs, or white and mulatto ladies, were

dressed in European style, although not quite *à la mode de Paris*.

The slaves wore no shoes.

The gentlemen rode on high saddles, with large saddle-cloths of red, white, blue, or some other glaring colour. The necks of the horses were ornamented with small bells, and their heads dressed with gaudy-coloured ribbons.

After the bull-fight, the commandant of the island reviewed the troops. The artillery of the line numbered 250; the battalion is about 500 strong altogether, but it is dispersed in detachments over all the other islands. There were three battalions of militia, viz., the artillery of the Island of Santiago, the infantry of Villa da Praya, and the infantry of Santa Catharina, amounting altogether to about 1,000 men. Having been put through some manœuvres, the soldiers of the line went to their barracks, and the others to their respective homes.

The artillery barracks which I visited are built opposite the church of Nossa Senhora. There is a large door in the centre of the building, and on each side of the entrance there are twelve windows, six above and six below, making in all twenty-four windows in front. Each company has a room, which is kept very clean, and in which everything is arrayed in military order. The white soldiers are convicts; and discipline is so strictly enforced, that, as I was informed, the soldiers, on exhibiting

Digitized by Google

the smallest insubordination, are barbarously flogged, receiving from 500 to 1,000 lashes.

During my stay I was invited to a marriage; the principal amusement of the party during the early part of the day was playing at cards, in which they seem to take greatest interest, often making large stakes, and not unfrequently risking or staking their slaves, who are, in some instances, their own children. Many are ruined by their love of play.

We sat down to a splendid dinner, with a large number of sweet dishes, which it is their pride to make a great display of at their feasts; so great was the profusion of edibles, that I think there was quite sufficient for the supply of our ship during the remainder of her voyage.

After dinner the party engaged in dancing; and, with the aid of the polka and other favourite dances, the time passed away in a very agreeable manner. The entrance to the saloon was crowded by slaves, all dressed in gay attire, the females with their gold manilhas.

When dancing was finished, tea was handed round, with a profusion of sweets, pies, tarts, cakes, and wine of such variety and quality as I never expected to have met with in Africa; yet it was only the prelude to what I subsequently witnessed at Angola.

After tea, the young female slaves, mulattos and blacks belonging to the house, were introduced into

the drawing-room, for the purpose of exhibiting their favourite dance, the batuque. The dance was conducted by a smart, clean, genteel-looking female slave, who, in an audible voice, ordered the formation of the various figures; the dancers formed a circle at each end of the room, the leader standing in the centre. After the first set the whole party united, and formed into a *grand ronde*, singing and dancing round the leader.

Their music was composed of guitars, flutes, and the batuque, or tom-tom, which gives its name to the dance. This instrument is formed of part of a tree hollowed out, one end of which is covered with skin; the music (pardon the expression) is produced by striking this end, so as to keep time with the other instrument—all equally unmelodious; the sound of the whole orchestra playing together is the most unharmonious and discordant noise ever made by amateur performers.

In the meantime the gentlemen enjoyed themselves in the passages, and in the verandah, smoking their pipes and cigars.

When the slaves had finished their dance, the bride was conducted in great state to the nuptial chamber, where she remained with a strong guard of maidens, relatives, and friends; but these had not the strength requisite to resist the sudden attack of the bridegroom, who, according to usage, made his entrance as if by force, striking, pushing, and quickly putting to the rout all the female escort,

Digitized by Google

by whom he was at last left in peaceful possession of his bride.

Soon after I heard a shot from a gun or pistol, and, fearing it was an alarm of fire, I ran to enquire the cause. I then heard a vociferous cry of "Viva! Viva!" with loud hurrahs, and saw the champagne going its rounds, while the people were all dancing and jumping as if frantic. On enquiring from my kind friend, the consul, who accompanied me, what was the meaning of all I saw and heard, he replied, laughing, "Oh! nothing, only they are rejoicing over the innoceney and purity of the bride."

Their funeral customs are equally curious. One of the most remarkable is that of the choradeiras, or professional mourners, who hire themselves out to follow funerals, and accompany the corpse to the grave, singing a "requiem" on the way. On arriving at the burial-place, they throw quantities of *aqua benedicta* into the grave, returning afterwards to the house of mourning, where they continue repeating their office three times a-day, for several days in succession, the intervals being spent in eating and drinking.

The widows, clothed in sable, continue a month in retirement, during which time they bewail their bereavement. The room in which they sit is darkened, and they recline in bed, while their female friends, in silence, pay them visits of condolence.

This is evidently a very ancient custom, as we may learn from the book of the Prophet Jeremiah, chap. ix., 17.

The following custom is also of old date. On the night of the 1st of November, the eve of All Souls' Day, the families and friends of deceased persons repair to the closed doors of the nearest churches, and there kneel and pray for the repose of their deceased relatives.

Next day it was announced that the Governor-general was in sight of the island, and all the troops were called out. They soon presented themselves in full uniform; and, being drawn up, a line was formed from the quay to the church of Nossa Senhora.

The municipality also appeared with their flag and the keys of the town, so that the "commandant of the island," and all the military and civil authorities, were assembled at the beach to do honour to the Governor-general, and to welcome his arrival in the island. A deputation was sent on board of his Excellency's vessel to receive him, and conduct him to land. As he approached the quay, he was received with a salute of twenty-one guns.

The scene was very brilliant and enlivening. The flags of the various vessels in the harbour were gracefully floating in the breeze, and all those on shore were hoisted on his approach; the ladies, too, showered flowers in his path as

Digitized by Google

he passed through the streets, on his way to church, where the "Te Deum Laudamus" was sung, after the Bishop, with his clergy, had received his Excellency under a canopy at the entrance of the sacred edifice. After divine service the Governor went, in his carriage, to Government House, where he held a levee for the presentation of the clergy, the consuls, the magistrates, the heads of departments, and principal citizens, and at which a *déjeûner* was provided. In the afternoon he reviewed the troops, and at night received the principal inhabitants at a ball and *soupé volant.*

I have already mentioned that the island is crossed in the centre by a range of mountains, in which rises the celebrated Pico Antonia, almost in a conical form, about 4,500 feet above the level of the sea. The south side may properly be denominated "the scarp." To the south extends the Serra dos Orgãos, and to the north the Picos, called also the "Leitães," behind which rise the mountains of Tarrafal, two large mountains which are the first visible to navigators coming from the north.

The island of Santiago has three anchorages for large vessels; the principal one, which is frequented by the ships of all nations coming here for trade, and for the supply of provisions, especially those calling at or doubling the Cape of Good Hope, is the Port of Villa da Praya, situated between the

Ponta das Bicudas and Ilheo dos Passaros, near to which is the Ponta da Temerosa. It is considered a good and safe anchorage in high winds, but during the spring-tides it is dangerous; on such occasions vessels seek for safety out of the port, and those that are obliged to remain in the neighbourhood of this anchorage, between the months of June and October, generally move outside of the points, to the south of Bicudas.

The second port is Tarrafal, near the north point of the same name; it is considered safe during spring-tides, but unsheltered during high winds.

There is a good supply of water for ships calling there for provisions. The supply is brought from the interior; but as the port does not possess many habitations, the houses being principally occupied as orchilla stores, few vessels, except those calling for a cargo of this lichen, visit the port of Tarrafal.

The third port is that at Ribeira Grande, which was much frequented in the sixteenth and seventeenth centuries, when it was the capital of the island. Since the removal of the seat of Government to Villa da Praya, the town of Ribeira Grande has fallen greatly into decay; and as the port is not well sheltered, and the anchorage is full of sharp rocks, few vessels anchor there. The only vessels that now frequent Ribeira Grande are the lambotes, or long boats, a description of yacht used for trading from one island to another. There are several

Digitized by Google

other anchorages suitable for this description of vessel, such as Pedra Badejo, or cod-fish stone, Santiago, and S. Francisco, at the east; and southwards, Caniços, or thin reeds, and Ribeirão Corrêa; and at the west, the Porto d'Antonia, Ribeira da Barca, or ferry-boat, &c. Except Ribeira Grande and Villa da Praya, there are no places deserving the name of town, or even of village; there is, however, a large population dispersed over the island, occupying country-seats, farm-houses, and huts, particularly alongside the plantations, and the banks of the rivers, especially those of S. Domingos and Engenho, on the banks of which are found more than 200 houses.

There are, besides, numerous streams, which suffice to irrigate the land: the principal are those of Boncae, near to Villa da Praya, Montagarro, and S. Filippe, distant from which, about one mile and a half is Caiàda, or white-washed; S. Francisco, three miles to the east; Trindade, three miles to the north-west; S. Martinho, three miles to the west; Santiago, six miles to the east; Ribeirão Corrêa, at four miles and a half; Ribeira das Eguas, or mares' river, at six miles; Ribeira Grande, nearly nine miles; the last three streams are to the west; S. Domingos, nine miles north-east; and a little more to the north in directions Santa Anna, Monfalciro, S. João, Ribeira da Luz, Leitães Grandes, or large sucking pigs, Leitães Pequenos, or small sucking pigs; Orgãos, or organs; Picos, Santa

Catharina, Ribeira do Inferno, Ribeira da Barca, Engenho, S. Miguel, Boa Entrada, Santo Antonio, Tarrafal, &c.

The northern division of the island is considered healthier than the southern; but both are very sickly, and it is difficult to propose any antidote to their insalubrity, as its cause cannot be ascertained.

Some writers, indeed, assert that it proceeds from a large central lake, which, although I have twice visited the island, I never saw. I have seen but one lagoon, which is in the parish of S. Miguel, and which receives the waters of a stream, and, communicating with the sea, rises and falls with the tides. This may certainly be considered as a lake or pond; and as it is this mixture of salt and fresh water, and the exposure of mud by receding tides, which is supposed to be the cause of malaria at the mouths of the African rivers, these phenomena may produce the same result here; but I do not think so, as Villa da Praya is situated at a distance of eighteen miles from the lagoon in question.

All the streams are divided into fifty-four morgados, or entails, a circumstance which accounts for the fact that two-thirds of the island is without irrigation; notwithstanding this, however, about 1,000 moios of maize are exported every year. This production is sold at the rate of 2*s.* 3½*d.* per alqueire; and, together with the

Digitized by Google

other kinds of grain, the vegetables, fruits, fowls, and cattle supplied to the shipping, and also sent to the neighbouring islands, is a source of large revenue to the inhabitants.

Large fleets have on some occasions called here, and have been victualled in a few days; and Maio is almost dependent upon the island for its supplies.

Santiago is divided into twelve parishes. There are two parish churches in Ribeira Grande, one of which is the cathedral, called the "Santissimo Nome de Jesus," the most holy name of Jesus; the other, Nossa Senhora do Rosario. Besides the church of Misericordia, there are at Villa da Praya that of Nossa Senhora da Graça; at Ribeira de S. Domingos, S. Nicoláo, Tolentino; Santiago Maior, St. James the Greater, at Santiago; Nossa Senhora da Luz, at the place of the same name; S. Lourenço, or S. Lawrence, at Ribeira dos Orgãos; S. Miguel, at the place so called; Santa Maria, at Tarrafal; Santissimo Salvador do Mundo (Most Holy Saviour of the World), at Picos; Santa Catharina, in the Concelho of this name; and S. João Baptista at Ribeira da Luz.

There are also numerous chapels, the principal one being the Trindade, which was established by a bishop of the island, who desired that his remains might be buried in it. Service is performed every holiday.

Digitized by Google

The natives of Santiago are very black, preserving all the distinctive features of the aborigines of the coast of Guinea. A considerable number of mulattoes are at present mingled with them.

The white population, including the convicts, exceeds 1,000 persons, the greater part of whom reside in Villa da Praya, and its suburbs.

The principal mercantile houses are those of A. Wattering & Co., A. P. Borja, T. P. Brito, H. J. Oliveira, J. F. P. Rocha, J. G. Cordeiro, M. Cardoso, &c., &c.

Belgium has 1 consul; Brazil, 1 vice-consul; Great Britain, 1 consul and 1 vice-consul; United States, 1 consul; Uruguay, 1 consul (for all the islands).

In reference to the discovery of the Cape Verdes, some difference of opinion exists regarding the time. I consider that it is an error to assert that it took place in 1445-46, as stated by Damião de Goes, in his account of the voyage of Luigi de Cadamosto to the Coast of Guinea; or, in 1455-56, as stated by Tiraboschi, in the first edition of the "Voyage of Cadamosto," and by Ramusio in the second and third edition.

I am also of opinion that Luigi de Cadamosto did not accompany Antonio de Nolle in his voyage of discovery to the Cape Verdes, and that he had no knowledge of the situation of these islands.

Digitized by Google

This opinion is formed after a careful examination of the work published by the Viscount Santarem, "Recherches sur la Découverte des Pays situés sur la Côte Occidentale d'Afrique au delá du Cap Bojador,"* and the "Chronica da Descoberta e Conquista de Guiné,"† written by Gomes Ennes de Azurara, in 1453. These works clearly show that, in the voyage made to the coast of Guinea, prior to the year 1448, Cadamosto and Antonio de Nolle took no part; neither are the Cape Verde Islands once mentioned in either of these works. The Senegal is said to have been discovered in August, 1446, by certain ships called at that time "caravelas," sailing under convoy of Gomes Pires, one of which belonged to Vicente Dias, a native of Lagos, in Portugal. But Cadamosto, who went in the caravela of Vicente Dias to the Senegal, states that this river was discovered five years previous to that voyage, a statement which, if correct, would bring the date of discovery to 1551.

It is indeed impossible at the present day to reconcile the conflicting accounts of these voyages, so as to form a correct opinion regarding them. The discovery of Porto Santo, and the account given of the Castle of Arguim, &c., are involved in the same obscurity, the dates stated by Cadamosto being quite irreconcilable with each other.

* "Researches respecting the Discovery of the Countries situated on the Western Coast of Africa, beyond Cape Bojador."

† "Chronicle of the Discovery and Conquest of Guinea."

Digitized by Google

It is evident, however, I think, that Cadamosto did not visit the islands until after the year 1446, and by no means in 1445, as stated by Damião de Goes, a writer who flourished a century later, at a time when all correct documents bearing on the subject had disappeared, and those of Azurara and Cerqueira had become obsolete in Portugal. Damião de Goes was under the necessity of seeking for information in the writings of foreigners, which are replete with inaccuracies as regards the chronological order of events; and succeeding writers having followed him, without challenging his correctness, or consulting the "Voyages of Cadamosto," by Tiraboschi and Ramusio, have thus been inadvertently led to ramble on "in endless mazes lost."

According to the testimony of Azurara, corroborated by that of Zurla, the second voyage of Cadamosto took place in the beginning of the year 1456.

It now remains for me to prove my second proposition, namely, that Cadamosto did not accompany Nolle in the voyage on which he discovered the Cape Verde Islands.

I commence with the testimony of João de Barros, an authority as credible and valuable as Damião de Goes. I will also add that of a more modern writer, Candido Suzitano, whose statements have not been controverted, and who supports the foregoing authorities. It may also be observed

Digitized by Google

that in the national archives there is no mention made of the Cape Verdes anterior to December, 1460; and that it is by no means probable that in the various nautical enterprises, entered upon under the patronage of that celebrated colonizer, Prince D. Henrique, the Cape Verde Islands should have been passed over in silence for five years, or that they should have been allowed to remain so long without being colonized, contrary to the usual custom in those days, when every new discovery, and especially those made subsequently to 1461, at once became the resort of numerous settlers from Europe. In fact, the first chapter of the account of the second voyage of Cadamosto, on which his claim to the discovery is founded, is an episode so full of errors, contradictions, and incoherencies, that its veracity cannot be depended on. So that I think I am borne out in my opinion that Luigi di Cadamosto never saw the islands of Cape Verde, and had no idea of their correct position.

The following is the account given by the Venetian merchant: "He sailed in the beginning of the month of May, passed the Canaries, and arrived at Cape Branco, where he was assailed by a furious tempest which set in from the south-west. He contended with it during two nights, when the wind changing to W.N.W., he was enabled to continue his voyage; and, on the 3rd of May, he saw two large islands, and landed on one, to which he gave the name of Boa Vista. From the top of one

of its mountains some of the individuals connected with his expedition discovered three more, one to the north, and two to the south; they imagined they saw others to the west, but so low as to be indistinct. Next day he arrived in sight of the two islands to the south, to one of which he gave the name of Santiago, or St. James, because he anchored there on the anniversary of S. Filippe e Santiago, or Sts. Philip and James. He found on this island a river of sweet water, from which he obtained a supply for the expedition. So large," he adds, "was the river, that there was sufficient depth of water for a vessel of seventy-five tons. By the side of this river his men found small lagoons of very white and beautiful salt, of which they carried away a large quantity. They also obtained a great many turtles, with which they prepared various dishes, that were much relished."

So far the narrative of the voyage of Cadamosto, in reference to which I would ask—

1st, Is it possible that, if he only left Lagos in the beginning of the month of May, and was afterwards tossed about in a tempest for some days, he could have cast anchor at one of the islands of the Cape Verdes on the day of S. Filippe and St. Santiago, a festival which Christendom always celebrates on the 1st of May?

2nd, If this navigator was off Cabo Branco in more than 20½ degrees of north latitude, and 4½ degrees to the north of Boa Vista, and if his ship

Digitized by Google

was driven for three days in a direction W.N.W. out of his course by a furious south-west wind, how can the supposition that he could, on the 1st of May, sight the island of Boa Vista, which lay about 300 miles from Cape Branco, be reconciled with reason? A voyage like this I consider almost impossible of accomplishment by a sailing vessel; it would have been difficult even for one propelled by steam. The discovery of the Ilha Encoberta, or the Concealed Island, mentioned with so much gravity by Faria e Souza, would have been almost as much within the reach of probability.

3rd, From the island of Boa Vista, in clear weather, is seen to the north the island of Sal, which is at a distance of twenty-four miles; but the island of Santiago could never, on any occasion, have been seen from the place mentioned in a south-west direction—for it lies at more than seventy-five miles distance. The island of Maio, in very clear weather, can be indistinctly seen. Towards the west is S. Nicoláo, at almost as great a distance as Santiago. The explorers, therefore, of Boa Vista could never have discovered more than one island to the north, and, in fine, clear weather, the shade of another to the south.

4th, Neither in Santiago, nor in any of the other Cape Verde Islands, is there a river of sweet water answering the description given, as there are only small streams in the interior; and it is only when their waters are greatly increased that

they empty themselves into the ocean—an event which does not usually happen in the month of May. Besides, so far from there being a river of sweet water so large that a vessel of seventy-five tons might sail into it, there is not even a sufficient depth of water to float a canoe.

He either deals liberally in irony, or he beheld a beautiful mirage, such as sometimes deceives the mariner, as well as those travelling over the deserts of the Sahara. The islanders would indeed hail it as an invaluable boon did bountiful nature so copiously distil her blessings on them.

Neither did I see the lagoons producing very fine and white salt; nor do I believe that any ever existed on the island, as there is no place in which a salt pan could be formed. Neither could I learn that turtles were ever picked up on any of the small beaches of the island; they only visit the extensive sandy shores of Sal, Boa Vista, and others of the large Windward Islands.

Surely, then, a narrative so unsupported by fact cannot merit credit; too many have already been led astray by its fallacious statements. The fact I believe to be, for the various reasons just mentioned, that Luigi de Cadamosto was a merchant, and resident in Portugal in 1463, where, as a mercantile speculation, he published, as his own, the voyage of Pedro de Cintra, and also that of Antonio de Nolle (a Genoese, the first discoverer of the island of St. Iago). In order that these

Digitized by Google

works might appear to be his own productions, he undertook the task of carefully "cooking" them, many alterations, with regard to dates and other changes, being introduced, but in such a clumsy manner as to make it palpable to any reader of discrimination that he was not the veritable discoverer.

Had he contented himself with describing his voyage to the coast of Guinea, during two years in succession, in company with Portuguese pilots of experience in the Guinea trade, his speculation would have been more creditable, and no doubt as lucrative, which was evidently his main object. He himself states that he "left Venice to go to Flanders, his main object being to acquire wealth by all possible means; and that when at Sagres (in Algarves, Portugal), he came to the determination of visiting Guinea, as he heard that for every soldo invested in the African trade he would obtain from seven to ten in return."

In corroboration of the views now enunciated, I may here mention that among the archives in the Torre do Tombo, or Tower of Records, there is a work treating on the islands, wherein mention is made (page 69) of a grant conferred by King Dom Manoel, bearing date, "April 8th, 1497," on Dona Branca d'Aguiar, daughter of Mice Antonio, the Genoese, Captain of Ribeira Grande, of a portion of the island of Santiago, with the privilege, at her father's death, of appointing the husband she

should select, to be Captain in her father's stead; it being also stated that this mark of royal favour was conferred because Mice Antonio was the first who discovered and colonized the said island.

In this document, in which the name of Luigi di Cadamosto is not even mentioned, we are given to understand that the colonization of the island immediately succeeded its discovery, as was usually the case in those days; and the preceding statement taken from it proves that Candido Luzitano is incorrect when, in his "Life of the Infanta D. Henrique,"* he states that "the discoverer of the island remained unrewarded."

It is therefore plain that the Island of Santiago, together with those of Maio and S. Filippe, now Fogo, was discovered on the 1st of May, 1460, by the enterprising Genoese, Mice Antonio de Nolle, in conjunction with his two nephews, Bartholomew and Rafael de Nolle; and there is good reason for supposing that only two days afterwards, viz., on the 3rd of May, when returning to the coast of Guinea, he discovered the island of S. Christovão, which, as before observed, has subsequently been called Boa Vista.

This discoverer, on his return voyage, touched at Cape Vermelho, or Roxo. When he arrived in Portugal with the tidings of his new discoveries, he found the Infante D. Henrique labouring under the severe illness of which he died on the

* Vida do Infante D. Henrique.

Digitized by Google

13th of November following, deeply lamented, not only by the Portuguese nation, but by all Europe.

On the 3rd December, of the same memorable year (1460), King D. Affonso V. granted all the islands discovered up to that period to the Infante D. Fernando, for his benefit, and that of his eldest son. This grant was similar to that of the territory conferred on the late Infante D. Henrique.

These islands received, on their first settlement by the Portuguese, names unknown to most at the present day. In the document above referred to, Santiago is termed S. Jacobe; Fogo is S. Filippe; Maio is De las Mayas; S. Christovão is supposed to be the island now known as Boa Vista; and there can be no doubt that Ilha Lhana was the original designation of the island now called Sal. Indeed, in consequence of the contiguity of the two islands, as laid down in the above document of King D. Affonso V. (book i., p. 61), it would have been almost impossible to discover Boa Vista without seeing Sal.

In the following year the said Mice Antonio was sent by the Infante D. Fernando, as captain of the islands. He was accompanied by some servants of the Infante's, who, notwithstanding the unhealthiness of the climate, had made up their minds to settle there. Several individuals from Algarve, both male and female, had also joined

the expedition, their intention being to colonize the islands of Santiago and Fogo, and to carry on trade with the opposite coast of Guinea. Among the names of the original settlers we find those of Diniz, Eannes, and Ayres Tinoco specially mentioned.

On the 30th May, 1489, in consequence of the death of D. Fernando, Duke of Bragança, King D. João II. granted to D. Manoel, Duke of Beja, all the islands of the Cape Verdes, which are particularly named in the document, viz., Santiago, S. Filippe, De las Mayas, Ilha de S. Christovão, Ilha do Sal, Brava S. Nicoláo, S. Vicente, Raza, Branca, Santa Luzia, and Santo Antão.

It was at this period that the island of Santiago was divided into two Capitainias Mores or High Captaincies; the southern captaincy, denominated Ribeira Grande, was granted to Jorge Corrêa, a nobleman who had married Dona Branca, daughter and heiress of the first discoverer, Mice Antonio. This endowment was dated April 4th, 1497. The northern captaincy was granted to Diego Affonso, Contador, or Auditor of the Exchequer, of Madeira, and to his son Johanne, at whose decease it was to revert to Rodrigo Affonso, one of the council of King D. Manoel. A donation of the wild cattle found on the island of Boa Vista was also granted to him; and this is the first occasion (1497) on which this name appears in any public document.

Digitized by Google

At this time, also, these islands were incorporated as a portion of the national property of Portugal.

In 1505, the only remaining captaincy was that of Ribeira Grande; as the northern portion of the island was then divided into morgadoes, the first of which were those granted to Diogo Fernandez, Gonçalvo de Paiva, and Christovão Dias.

About this period the great commercial advantages of Santiago attracted the attention of the mercantile community; in consequence of which numerous merchants, gentlemen, and other respectable people, resorted to the town of Ribeira Grande. The colonists also obtained numerous slaves from Guinea, and, notwithstanding the great mortality among the Europeans, the town increased in extent and population, and several buildings were erected of freestone imported from Portugal.

King D. João III. was the first who appointed Capitaes Móres, or High Captains, of the island. In 1530 Martim Affonso, descendant of the grantee, Rodrigo Affonso, was appointed the first Captain, and he took his residence at Ribeira Grande.

During the reign of the same King this captaincy became a bishop's see, by virtue of a bull of Pope Clement VII., dated November 3rd, 1532. The name of the other Capitaes Móres, who ruled the island from that period until 1580, is unknown; but in that year, when it was attacked and plundered by the celebrated English Admiral, Francis

Digitized by Google

Drake, we are informed that it was under the captaincy of Gaspar Andrade. The last of the Capitaes Móres was André Ropoza.

In the year 1592, after the usurpation of the Philips of Spain, this island was constituted the capital of the Archipelago, and the residence of the Governors-general, on some of whom the title of Capitaes Generaes was conferred.

As this island is the principal one of the group, it may be necessary to enter more at large into its statistics. It would have been convenient also to give at the same time an account of the general Government of the Cape Verde Islands; but as their organization approximates very much to that of the island of S. Thomé and of Prince Island, I will reserve my observations on that subject until I come to treat of the Government of Angola.

The annual amount voted for the expenses of the Cape Verdes is 28,589*l.*; the annual revenue derived from this Archipelago is 22,275*l.*, which shows a deficiency of 6,314*l.*

Leaving Santiago, we soon discovered the high peak of the island of Fogo, rising 8,880 feet above the level of the sea. The volcano on the top is celebrated for its eruptions, especially those in the years 1680, 1785, and 1799. Since the latter date, although it emitted smoke occasionally, until 1816, when it was supposed to have become quite extinct, the young men in the vicinity had been in the habit of descending into the crater

Digitized by Google

for the purpose of procuring brimstone, large quantities of which are deposited in it Unfortunately the demand for this article is very small; and they have not derived much benefit from their enterprise.

On approaching the island, it presents at a distance the appearance of a large buoy, with a front of about a mile and a half in extent towards the entrance.

Fogo is forty-five miles in circumference, and although apparently nearly spherical, it becomes narrower to the west. It is about fifteen miles from west to east, from the port to the point near to Monte de Losna, or Wormwood Mountains; and about fourteen miles from north to south, from Ponta dos Mosteiros, or Convents, to the Ponta do Alcatraz, or Sea-gulls. The distance from the Pico to the town is fifteen miles, and not twenty-one, as has been asserted. The area of the island is calculated to be (independently of the peak) 144 square miles.

The Ponta dos Mosteiros forms to the north two places of shelter for pinnaces and lambotes during rough weather; one of these is to the east of the point, and is called the Portinho. Its situation is near to the Chão das Caldeiras, or the boiler's ground, which is a valley formed by one of the volcanic eruptions in former times, and in which some craters, containing brimstone, are still to be found.

Digitized by Google

The soil around this locality is considered as productive as any on the island.

The other small port to the west of the same point, possesses accommodation similar to that of the Portinho, and is only suitable for pinnaces or lambotes. It is called "Portinho das Salinas."

The principal port is Nossa Senhora da Luz, sheltered to the north by a high rock, which so effectively protects the anchorage, that even during the high winds, when the sea runs high on the outside, inside it is almost perfectly calm. The anchorage is about ten fathoms deep, with sandy bottom, and environed with rock.

Landing is attended with great incovenience, and indeed is sometimes almost impracticable, especially during high winds, in consequence of the the great surf beating in on the beach.

When the weather is comparatively calm, the negroes convey both passengers and goods from the boat to the shore on their shoulders, manifesting great care in preserving their burden, whether animate or inanimate, from receiving any damage from the sea-water, an object in which they are generally, yet not always, successful.

On this beach of Nossa Senhora da Luz stands the Custom-house, as also some mercantile stores containing maize for the supply of the shipping; but the only persons who remain at the port during the night are a few guards, as the place is not regularly inhabited. A ruined fort may be ob-

Digitized by Google

served overhanging the port; and towards the extreme west is the remains of an old paved road, at the top of which are the ruins of a fortified gate, built by Christovão de Gouvêa Miranda, in 1580, which forms the principal entrance into Villa de S. Filippe.

This town may be considered large, being about one mile long and half a mile broad. It is advantageously situated on the slope of a hill, rising gradually from the water's edge. The island of Brava, which is only about ten miles distance, is plainly seen from the town. Looking towards the interior, the eye is gratified by numerous gardens and farms in a flourishing condition. From on board the ship the scene presented is most beautiful; in the distance are numerous houses, built of stone and covered with tiles, amongst which here and there rise majestically the lofty spires or belfries of eight churches and chapels.

However, on entering the town, several buildings are found to be in ruins. This is owing to the fact that the greater part of the present inhabitants devote most of their time to agricultural pursuits, and consequently live in the country, attending to their farms, which they cultivate with most praiseworthy assiduity; but it is surely bad policy to allow the beauty of the town to deteriorate.

The inhabitants suffer from the want of a sufficient supply of drinkable water; what there is, is conveyed from a distance of about six miles in goat-skins.

Digitized by Google

The shipping, however, does not experience the same inconvenience, as boats can be sent round to the springs on the beaches of Ladrão, or "Thief," and of Pena, or "Sorrow," where there is an abundant supply.

These springs are supposed to owe their origin to volcanic eruptions, but it is remarkable that the majority of them are inaccessible from the land side.

At Mosteiros there is a small stream; at Palha Carga, or "Load of Straw," there are two springs, but in the interior there is only one. From the latter the town obtains a supply of pure, sweet, cold water, which bursts forth in copious streams from the mountain opposite the peak, and at about six miles distance from the town.

The want of a supply of water, at once sufficient and convenient, is severely felt by the inhabitants of the town; and he would indeed be a public benefactor who could devise some means—either by an aqueduct, or by Artesian wells—of providing this great desideratum. I am of opinion that it would not prove a difficult task to obtain a sufficient supply, as, at every volcanic eruption, there appears to have been large quantities of water ejected from the bowels of the earth—and indeed in many places it is obtained even from the fissures of the rocks.

If an object so desirable were accomplished, the island would be much more productive, and trees

Digitized by Google

would be found to cover those masses of lava which now appear so bleak and rugged. The inhabitants would thus obtain not only a sufficient supply of firewood, but also a comfortable shade, which is much wanted, as this island is one of the hottest of the Cape Verdes. The heat is sometimes so intense that the cattle are kept indoors during the day, and turned out to graze at night; and the nights are often so warm that the inhabitants are obliged to sleep with their windows open.

Upon the hill before mentioned stands the town of S. Filippe. This hill also divides the port from another, called "Porto da Scilla," which is open to the west, and not nearly so capacious. The town is situated at the base of an almost perpendicular rock, on which an inconsiderable battery, mounting six guns, and commanding the port, is situated. It is called the "Presidio."

This battery forms part of the town. The barracks and the military prison are erected in its immediate neighbourhood.

The landing-place is quite as bad as that at the port of Nossa Senhora da Luz, and the approach to the town is by a steep road—so steep that, at high water, in loading the vessels with maize, it is run down through a trough or wooden funnel from the town into the hold of the vessel.

In calm weather vessels resort to Porto da Scilla to take in at high water their cargoes of maize;

but when high winds prevail, the port of Nossa Senhora da Luz is preferred.

There is a strange phenomenon peculiar to these ports, which is worthy of notice. The rocky bottom of both these anchorages is covered with a sufficient quantity of sand to enable the vessel at anchor to hold fast; but it happens that, during the prevalence of the south winds in the month of June, the sand is removed from the port of Nossa Senhora da Luz, which is open to the south-west, and the rocky bottom is left almost bare. On the other hand, the sand accumulates in Porto da Scilla, from which, in the month of November, during the prevalence of the well-known high winds, the sand migrates back again, leaving the bottom of Porto da Scilla almost bare in its turn.

At the time of high water, the port of Porta da Garça is generally entered from the north; but in coming from the north-west great caution is necessary in approaching it, as seven large boulders or rocks, known as the "Sete Cabeças," or the seven heads, which are very dangerous, rise up in the very course which vessels entering the harbour from this direction must take.

When no rain falls for a considerable time Fogo suffers much from famine. On the return of salutary showers, however, the island soon recovers its prosperity; glad Nature assumes her holiday attire, and, by the aid of the fertile lava soil, her cornucopia is again abundantly filled.

Digitized by Google

Many European fruits grow to great perfection on the island, such as apples, apricots, peaches, and very fine grapes. There is also a good supply of choice culinary vegetables.

The maize of Fogo is considered the best grown in any of the Cape Verde Islands. It exports annually about 600 moios, which, at 1*s.* 10*d.* per aliqueire, or bushel, realizes a good revenue. This quantity is independent of what is consumed on the island for all domestic purposes; the quantity used for the household, and also for feeding fowls, pigs, &c., is very considerable. I have thought that in consequence of the abundant supply of such, and the contiguity of salt, this island would be an excellent place for preparing provisions for supply of the Portuguese navy. Some merchant vessels avail themselves, even at present, of the benefit it offers in this respect.

The largest exportation of maize at present is to Madeira, the demand for Lisbon having ceased in consequence of the increased cultivation of this grain, and also of rice, in Portugal.

At present the principal commodity exported to the metropolis of Portugal is tobacco, an article which affords a good profit to those engaged in its cultivation..

The orchilla of Fogo is considered inferior to that obtained at the other islands, and is not, therefore, so much attended to; it is called "Escana." The inhabitants use it in colouring

cotton cloths, something similar to that of nankeen.

There is also, as before observed, an abundance of brimstone, pumice-stone, sulphate of soda, ammonia, salt, and excellent stone.

The inhabitants manufacture *galans*, *pannos d'obra*, and counterpanes of various qualities and prices, according to the mandigas system, to which allusion has already been made.

Fogo may be considered quite as healthy as Boa Vista. Carneirades, or agues, are almost unknown; neither are there what are termed endemic diseases; and indeed there is no doubt that in many parts of Portugal there is a greater annual mortality than that of this island. True, a certain number of individuals, whose means of support are very limited, and whose avocations oblige them to be much exposed to the vertical rays of the sun, are liable to the attacks of fever, and other diseases; but these are in general soon cured by the application of their own simple remedies. There is neither doctor nor apothecary in any of the islands, a circumstance which some consider a peculiar blessing, while others are inclined to regard it in a contrary light. The more opulent have their domestic dispensaries, for the benefit of their families and friends.

The island, which forms one Concelho, is divided into four parishes—the town of S. Filippe being one, and S. Lourenço, Nossa Senhora da Luz, and

Digitized by Google

Santa Catharina, the three others. To the church of S. Filippe is attached a neat building, called the "Misericordia."

Independent of the churches belonging to these parishes, there are the ruins of five chapels in the town, and of some others in various parts of the island.

The finances of the municipality, in common with those of the other islands, are in anything but a flourishing condition.

The principal houses at Fogo are those of B. V. Vasconcellos, J. G. Barbosa, the United States Vice-consul, and J. J. V. Vasconcellos. There are, however, numerous white families, who originally came from Madeira. The white women are in general very beautiful. Here also, as at Boa Vista and Brava, the number of whites is greater than that of the coloured people.

The volcanic eruptions already alluded to have sometimes been attended with earthquakes, especially that of 1680, which was felt throughout the whole island. On that occasion the overflow of lava was so great, that the property of several planters was completely destroyed, and they were obliged to remove to Brava. To add to the calamity, this unfortunate occurrence took place during the prevalence of a famine.

From the period when misfortune thus visited Fogo, may be dated the commencement of the prosperity of the island of Brava. Hitherto the latter

Digitized by Google

had only been inhabited by a few coloured people —free negroes—brought from Fogo and Santiago; but since that period it has continued to prosper, while, on the other hand, Fogo has been rather on the decline.

The second eruption on record occurred in August, 1799, and has been considered one of the most terrific. It commenced at 8 o'clock in the morning, by a loud subterraneous noise, resembling thunder; soon after a large hole was observed in the cliff, from whence issued a cloud of ashes and sand, which for a time darkened the atmosphere to such a degree that it appeared as if the sun was set. Immediately afterwards commenced a shower of sand, which covered the surface of the island to about the depth of a foot; so extensive was this shower, that it reached the island of Maio, seventy miles distant.

During the night the whole island appeared as if illuminated, and the light was so brilliant that it was seen at a distance of twenty-one miles.

There was first a discharge of sand from the aperture, after which there came an immense stream of lava; which continued to flow for about twenty-seven days. In its progress it carried away and destroyed houses, and cattle, and farms. When it reached the river of Palha Carga it congealed and accumulated; a branch which reached the sea congealed there, forming an oblong mound on the shore.

Digitized by Google

The principal stream of lava, however, is supposed to have extended its baneful influence for about forty fathoms into the ocean, in consequence of which an immense quantity of fish were found dead on the shore, and floating on the water.

After this eruption it was found a new bay had been formed in the island, and that two springs of fresh water had burst forth, which continue to the present day.

There are even now some parts of the island where the lava is so very hot as to be capable of cooking eggs.

The eruption of 1795 continued during thirty-two days. It commenced on the 24th of January, and subsided on the 25th of February.

There was another eruption in the year 1817, and another so recent as the year 1857. From the accounts received, dated "November 28th, 1857," the lava was then flowing in great strength in the parish of Santa-Catharina.

Fogo, as before stated, was discovered at the same time as Santiago, and received the name of S. Filippe. In 1461 the Infante D. Fernando sent his servants to colonize it.

In 1510 Fernão Gomes, who was the first to hold a grant of the island as captain, founded the town of S. Filippe.

The original name of S. Filippe was afterwards changed by the inhabitants to that of Fogo, or "Fire," when they found, from sad experience,

that it contained so much of that element in its bowels.

Leaving Fogo behind us, we immediately saw to the west the island of Brava, and its two "Ilhéos Seccos," or Dry Islets, lying on its north side.

The first of these islets, which is the most easterly, is called "Ilhéo Grande," and is three miles in extent. The second islet, the one nearest to Brava, and behind the Ilhéo Grande, is called the "Ilhéo Rombo," or Round Islet, and is not more than one mile and a half in extent.

Near to these islets are several others; but vessels pass safely between them, as the water is of great depth.

Ilhéo Grande and Ilhéo Rombo are uninhabited, as there is no fresh water to be found on them; and hence the epithet "Seccos," by which they are distinguished. I was informed that jet, or agate, is found on them; and that the growth of cotton, which is here a spontaneous product of the soil, is more abundant than in any of the other islands. I was also informed that a quantity of crystallized salt was found among the rocks.

Much amber is also washed on shore, but it is immediately devoured by the numerous large and small birds which frequent the coast, numbers of which are killed by persons from Brava, who extract from them a quantity of lamp-oil.

There is also a good supply of fish found in the surrounding waters.

Digitized by Google

To the south of these islets lies the small, but beautiful and healthy, island of Brava, where the Governor-general of the Cape Verdes generally resides. It is, however, by no means eligible for the seat of a capital—as, being the last of the Leeward Islands, and having only, as ports, small inlets, incapable of receiving more than about twelve ships, it is so remote not only from the great centres, but also from the ordinary route of commerce. The inhabited part of the island is also at some distance from the coast, and the town contains no buildings suitable for a place pretending to the distinction of a capital.

The island is only seven miles long from north to south, and about six broad from east to west towards the northern end; but it becomes considerably narrower towards the south, where, at the Ponta Brava, it is not more than two miles wide. Its circumference is not much more than eighteen miles, and its area is calculated at about thirty-six square miles.

Whalers frequently call there, although there is but one well-sheltered port, the others scarcely admitting of being termed anchorages.

Furna, the small sheltered bay above referred to, is about 600 feet wide, and about 1,200 feet long, presenting something of the appearance of a large basin or dock. It is situated at the south-east point of the island, called Ponta do Jabundo. The entrance into this small port is from the

south-east. A custom-house and the principal stores are established here.

Governor Fontes has lately had a fort erected here for the defence of the port.

The anchorage is good, especially in high winds; but during spring tides it is not so safe, as it is much exposed to the south and south-east winds. On such occasions the best and safest anchorage is Fajam d'Aqua to the north, three miles from Furna. It is a very small one, not having accommodation for more than four or five ships, moored stem and stern. The bottom is clean, with from eight to ten fathoms of water; and the anchorage is easy of access, and well-sheltered from the south winds. It also possesses the advantage of a good supply of fresh water, from a stream which, as it proceeds along, fertilizes the valleys through which it flows—especially one, which presents the appearance of being well cultivated. It finally empties itself into the sea at the port.

The port of Ferreiros is to the south-west of the island, and is well sheltered, except from the south-west wind. The quay is formed by a rock, outside of which not more than three or four vessels can be moored at once by stem and stern.

Into this small port or anchorage there flows a stream, which, although small, fertilizes the land through which it passes. To the north-west, near the point, stand the ruins of a small battery. Ships calling at any of these places are immediately sup-

Digitized by Google

plied with whatever refreshments they may require: these are brought from the interior of the island, there being, as before remarked, no inhabitants resident on the shore.

There is also at the south-west side the port of Ancião, near to the south point of the island, where there is a good sandy bottom and safe anchorage, with from twelve to fifteen fathoms, for about a dozen ships; but it is seldom any call, as they cannot obtain either water or provisions there, owing to its being so far distant from the part of the island which is inhabited.

A dry valley between rocks leads to the port. In one of the rocks, to the S.S.W., and near to the port, are cavities extending to a considerable depth, formed of primary rocks, and sheltered from the rain. From these, at various depths, a quantity of saltpetre is obtained, the veins varying in thicknesses from that of a knife-blade to about two inches. The people collect it from the surface and out of the fissures; and where these are deep they use bricklayers' hammers and axes, penetrating the veins to the depth of one foot, or one foot and a half. The place is dangerous and difficult of access, the men employed being obliged to descend by means of a rope. Had they better tools, and an easier and safer method of getting to the scene of operation, there is no doubt but that they would be well remunerated for their trouble.

The rock presents a black and burnt appearance,

without vegetation, except at a spot where a small stream has its origin, where grow some graminous herbs and stunted shrubs, called "taraffe," which resembles in appearance the "sabina folio cupressus."

It is supposed that if this part of the island were properly explored by some scientific person, duly qualified, a mine of copper, or some other metal, might be discovered.

Roberts says he "found on this island sands different in colour and weight, and some heavier than iron." Without stopping to examine into the correctness of these assertions, we would observe that the various mountains which rise in succession one above another give unmistakable evidence of there being metals not far beneath the surface; and as further proof, it may be mentioned that of the springs, that which is near to the inhabited part of the island, of which great use is made, is called Fonte de Vinagre, or Vinegar Spring, because the water issuing from it is quite acid. After standing, however, twenty-four hours, it loses all its acidity, and becomes both agreeable and wholesome. It is said also to possess the quality of creating an appetite, and promoting digestion.

The water of another spring at Furna, although affording an agreeable drink, discolours any silver immersed in it, instantly turning it black.

But while the wealth hidden in the earth remains undisturbed, the surface is to some extent profitably cultivated, and might be more so, were

Digitized by Google

it not that the natural sluggishness of the soil is more than equalled by the laziness of man, a complaint which extends to almost all the other islands.

Small as Brava is, it is independent of other places for its home consumption, and annually exports more than 400 moios of maize—equal to that of Fogo in quantity, quality, and price—together with beans, potatoes, and other vegetables; with these it annually supplies about fifty ships, which call there principally for provisions and water.

Besides cereals, there is a good supply of fowls and pigs, the latter being of a superior description; the meat is considered to possess a peculiar delicious flavour.

It was on this island that Roberts, an Englishman, in 1730, first discovered orchilla, of which he gave secret intelligence to the Spanish Government at Teneriffe. The Spaniards immediately despatched persons to gather it, paying them at the rate of one Spanish dollar for 128lbs. This directly attracted the attention of the Portuguese Government, and of the Jesuit priests, who applied to King D. João V. for the exclusive right of gathering "the little herb," as they called it. But the King having in the meantime been well informed as to the proper value of "the little herb," declined granting the boon, and issued instructions to the effect that all of this article found on any of the Cape Verde Islands should be considered the

exclusive property of the Crown. This order was subsequently extended to the Portuguese settlements on the coast of Africa.

Brava has no roads, and the approach to S. João Baptista, the name of the inhabited part, is so rough and dangerous, as to appear almost impracticable; and were it not for the sagacious and patient beast of burden used by the people to transport their goods from one place to another, intercourse between the different parts of the island would be exceedingly difficult. The donkeys and mules, with loads on their backs, will climb the precipitous mountains and hills, and descend with as great safety, if not with the same agility, as the wild goats who inhabit them.

The island is considered as healthy as any district in Portugal, or in any other part of Europe. It is much cooler than S. Vicente, and also more humid, in consequence of the clouds which so frequently refresh and fertilize it, as well as the numerous streams which burst from its rocky foundations.

The principal inhabited place, as before mentioned, is S. João Baptista. The space here occupied embraces more than two miles of cultivated ground, on the tableland on the top of the mountain, to the east, and facing the island of Fogo.

There is no assemblage of houses that can be called a village, but a number of farms adjoining each other. These all have their gardens of fruits

Digitized by Google

and flowers, together with their kitchen garden. In the centre of each garden stands the dwelling-house. Altogether it is a delightful place, and looks like one extensive garden.

What the inhabitants have most to deplore is the want of trees, not only for shelter, but for fuel, as they are obliged to import their firewood. The poorer of the people burn dried cow-dung. I cannot understand why they do not make an effort to remedy this evil, which I consider might be done not only without in any way injuring their cultivated grounds, but, on the contrary, with great benefit to them.

The principal inhabitants are whites and mulattoes, there being no negroes but the slaves belonging to the different farms, &c. Numbers of the people came originally from Madeira. They are very affable and hospitable. Their manner of expressing themselves in Portuguese is much purer than that of any of the other islands. They are considered excellent agriculturists, and many of them are very partial to a maritime life, and soon become good sailors. Numbers embark in the American and English whalers, the captains of which prize them so much that they generally obtain high wages. Some of them also enter the navy.

The principal mercantile house is that of J. R. Silva, who also acts as Vice-Consul for the United States.

The island is formed into one Concelho, but is

divided into two parishes, the principal one being S. João Baptista—the other, a new one, dedicated to Nossa Senhora do Monte.

The island is so healthy, and presents such a pleasing appearance, that many denominate it, and not without reason, "The Paradise of the Archipelago." It is only about nine miles distant from Fogo; and no doubt the first discoverers, seeing it covered with mists and clouds, and small in size, gave it the unenviable name of "Brava," or Wild, a name which it has since retained, and which is completely at variance with its present appearance.

Some liberated slaves from the island of Santiago and Fogo once came over; and, having built rude huts, they cultivated small portions of the ground, rearing, also, fowls, pigs, and cattle, which they sold to vessels calling for provisions, and also to fishing-boats, which paid occasional visits. In the course of time the value of the island became known; but it was not until the year 1680, when the great volcanic eruption, before noticed, devastated Fogo, and destroyed the farms, that the colonization of Brava may be said to have commenced. Those whose property had been destroyed at Fogo emigrated to Brava; and, after settling there, such was the fertility of the island that they soon found themselves in prosperous circumstances.

The island has never been granted to any one captain, neither have any entails been estab-

Digitized by Google

lished there; and the prosperity of Brava is a striking proof of the pernicious nature of the entail system. Each inhabitant is a proprietor, and consequently every available portion of the island is usefully and judiciously cultivated; whereas, when under entails, the property belongs to another person, and the temporary occupier will not make the same efforts for its permanent improvement, but will try to force as much as he possibly can out of the soil during his occupancy.

Digitized by Google

CHAPTER IV.

Senegal—Island of St. Louis—French Hospitality—Palace of the Governor—The Hospital—The Caserne d'Orléans—The Dwelling-houses of the Blacks—Polygamy—The Mosque—Marabouts—The Criminal Laws of the Natives—Religious Festivals—A Romantic Story—Wives of Appointment—Peculiar Customs in Courtship—Marriage Ceremonies—The Mouth of the Senegal—Voyages for its Discovery—The Narratives of Cadamosto and Former Navigators—Civilization of the Negroes—Progress of Portuguese Trade—Smuggling—Loss of Early Portuguese Conquests.

HAVING been detained so long among the Cape Verde Islands, we now proceed towards the coast. Government sometimes necessarily causes its servants to make a detour; and so it was on the present occasion, for we were obliged to change our course to windward, and then, taking an easterly direction, to come along the coast to the Senegal (in 16° 0′ North lat., and 16° 33′ West long. from Greenwich).

The island of St. Louis, on which is the capital of the French possessions, is twelve miles from

Digitized by Google

the mouth of the river; and the land, or I should rather say the sand (for it is only a large shoal), is about 2,000 French metres in length, and about 500 in breadth. It is difficult to distinguish it at a distance, as it is generally hid by the clouds which envelop it.

As seen from the sea, St. Louis has the appearance of a Greek town, in consequence of the numerous verandahs, balconies, and terraces, surrounded by colonnades, upon which the sun shines, giving them (in the distance) the appearance of alabaster, porphyry, marble, &c.; but on landing, lo! the scene is changed, like some fair actress who, seen in the distance, gaily dressed and rouged, appears most enchanting, but who, when you are afterwards permitted to converse with her behind the scenes, assumes an aspect totally different from that of the person whom a little before you had so much admired.

On the west appears a very narrow piece of sandy land, running out into the sea, and separating it from the river. It is covered with an immense number of aquatic birds. There is no native or European building on the west side of the Senegal river.

The only object in the distance is the lighthouse, with its lanterns and towers. The other side is barren; but about six miles from the entrance of the river there is a beautiful village called Gandiole, which appears as an oasis in the midst of sterility

Digitized by Google

and desolation. At the south point, instead of those handsome colonnades and splendid buildings, reminding one of ancient Greece, there is only to be seen a miserable battery, most of the guns of which lie buried in the sand; with a number of huts, in the shape of bee-hives, and covered with reeds, detached from each other, with blackened walls, and remnants of fish suspended from the roofs: their appearance altogether being very unprepossessing.

On the bank of the river there lies an accumulation of mud, on which a number of wretched-looking female negroes sit here in squalid nakedness, smoking their pipes with the greatest tranquillity, and looking with the most stolid indifference at the vessels as they pass.

The traveller may, however, comfort himself with the hope of being soon introduced to a more civilized and pleasing prospect: he proceeds, trusting soon to see the rough quay and neat brick walls; but on his first landing he is assailed by a troop of nasty, half-naked black females, clapping their hands, whistling, laughing, and making an indescribably fearful noise, which, together with their horrible dancing and singing, causes such a discordant Babel of sounds, as would be sufficient to make any nervous persons retreat faster than they came, and take refuge in their boats from this "strife of tongues;" but if the new comer will make up his mind to endure all patiently, and

Digitized by Google

brave every difficulty, he must force his way through, when he will find the fable of the boys and the frogs reversed, and that that which is almost death to him is really a pleasure to them, for they are only, in their own uncouth way, welcoming him on his safe arrival on their shores.

The traveller, who thus nobly meets and over comes the first difficulty, may now feel encouraged to proceed, animated by the hope of soon reaching an asylum. Perhaps he already fancies himself comfortably ensconced in his hotel; but on enquiring his way to the nearest one, what is his dismay when he is informed that there is not one! He looks appalled for a moment—but only for the moment—for he is soon relieved from his embarrassment by the proverbial politeness and hospitality of the French people, who are the principal inhabitants of the place. As soon as a vessel arrives, they are in the habit of meeting the strangers at the landing-place, and, in the kindest manner, inviting them to their homes, to partake of their hospitality.

The palace of the Governor, or, as the natives call him, "Borom N'Dar," or Chief of N'Dar, although mostly built of wood, has a very neat appearance. It is large, with a number of offices adjoining, for the various official departments. The hospital is decidedly the best government establishment in the place. What an unspeakable

Digitized by Google

blessing in a sickly climate, such as that of Western Africa!—especially when, as in the present instance, it is built in such a favourable situation, and kept so clean and orderly, and supplied with such good provisions and so excellent a dispensary, and, what is still better, with such skilful doctors (for of what avail would all the other appliances of comfort be without their aid?); and that these gentlemen are skilful, full proof is given in their successful treatment of the patients committed to their care, and in the number who, under Providence, are quickly restored to health by their attention.

The Caserne d'Orléans, or barracks, is nearly new, and very commodious, and, I believe, accommodates about 1,200 men; although I cannot say what the strength of the French garrisons on the Senegal, at St. Louis, Podor, Fort Charles, Goree Island, &c., is, though I have since heard that there are at St. Louis about 800 French, and 250 or 300 black soldiers.

The church, although poor, is clean and decent, having much of the appearance of a Portuguese village church. The streets are very dusty; as at Cape Town, the capital of Cape Colony, when the wind is high, dense clouds of dust arise, and almost darken the atmosphere.

The south and north of the island are inhabited principally by black people, whose huts are formed of cane. The residence of each person forms a separate group of these huts, but they nevertheless

Digitized by Google

preserve tolerable order in their disposition, and are arranged so as to form streets. In the front the master resides with his wives, and the wings are appropriated to his slaves; there is also an extensive yard, which is generally occupied by the children, fowls, and pigs; and here also the women, singing, and apparently happy, cook and prepare the maize or millet—the men not allowing the use of any machinery to lighten their labour, as it is for this purpose in particular that they take their wives.

In each of these groups of huts there is but one family, with their slaves. Each master is allowed to keep no more than six legitimate wives, with the exception of the marabouts, or priests; and they, supremely blessed on account of their sanctity, enjoy the enviable privilege of having as many wives as their finances will enable them to support. Some infidels assert that in this they are not truly orthodox, and overstep the boundary line laid down by Mahomet in the Koran. However, amongst these people the first wife is mistress, and enjoys privileges denied to the others. The women appear to live in great harmony with each other, undisturbed by any feeling of jealousy, attending to their cooking and other domestic duties with apparent pleasure. Their chief delight is in singing and dancing to the monotonous sound of the tom-tom, which is indeed their principal amusement; and all appear loyal to the gynarchy, in general

Digitized by Google

modest, and are, moreover, said to be very faithful to their husbands.

The huts are generally all alike, and very little distinction is made between that of the master and the slave, as regards furniture or internal arrangements; a wooden sofa, one or two common stools, and some mats to squat or sleep upon, constitute the principal articles of accommodation with which their apartments are supplied. A wood fire is kept almost continually burning night and day; and hanging from the roof are calabashes, used as pots and pans, gris-gris, and little leather bags, purchased from the priests, containing a verse from the Koran, which are considered efficacious in preserving believers from evil men and spirits.

At the north point of the island, at Bopn' dar, or St. Louis' Head, is erected their great mosque, outside the door of which, squatting on the ground, may be seen on Fridays, their sabbath, a number of old or infirm marabouts, who are supported by the alms they collect. These holy men make a noise something similar to the cries uttered by the vendors of vegetables or fruits in the streets: it consists of a constant repetition of the words, "Allah muja rabllanah" (God will bless the charitable on Friday.) In this manner they pick up from the people's charity enough maize, flour, &c., for a meal; they then retire to any square near, where they call the people together, and recite some prayers. They never go into the interior of

Digitized by Google

the mosque without making their ablutions outside; for the prophet says, "They must be cleansed in body and soul before entering into his sanctuary;" and if water is not to be obtained the Koran permits sand as a substitute.

These marabouts seldom remain in one spot, but wander about from place to place, as they say they are pilgrims and wanderers to and fro throughout the earth; but they have their gris-gris to protect them from all the dangers which they may encounter.

They administer the law to the people, so far as the latter will submit to its injunctions. Their decisions, in general, are of a very novel character, and worthy of note: they do not countenance the expensive and extensive civil establishments of police, jails, and other aids to justice prevalent in civilized countries; and their sentence upon the guilty is simply a prohibition to marry—according to the enormity of the crime—for two, four, eight, ten, or even twenty years. If the crime is of a very serious character, the culprit is doomed to perpetual celibacy.

One crime, however, above all others, is considered by the people as worthy of death—namely, adultery. They argue thus: "If mutton or cloth, or any similar article, is stolen, the thief may make restitution; but they who sever the marriage tie can never unite it again; and, therefore, as the person cannot restore that which he has stolen, he

Digitized by Google

must pay the forfeiture of his life. It is considered a sufficient punishment for the adulterous wife that she is permitted to live to endure her shame." If an execution for adultery takes place, the culprit is paraded through the streets, accompanied by the music of their tom-toms. On such occasions there is little or no sympathy manifested by the people, who do not appear to take much interest in a criminal's exit from life. The mode of inflicting capital punishment is by decapitation, and the injured husband is the executioner.

The guilty wife, in the meantime, fastened to a tree, witnesses the death of her paramour by the hands of her husband, and continues weeping in terror and dismay during the awful scene. After the execution she is released, disrobed of her connubial attire, and dressed in the common short calico petticoat usually worn by the slaves: she is henceforth degraded from the condition of wife to that of the lowest of her husband's bondwomen.

The people celebrate two festivals, which they consider particularly solemn—Gamon and Tabasqui, each of which continues for eight days. The manner in which they celebrate them is rather strange, and yet simple—namely, by contests resembling those of the ancient Greeks in the Olympic games. The competitors, having first greased their bodies all over, enter the lists, where, in an arena covered with sand, they encounter their antagonists in a trial of muscular strength by

Digitized by Google

wrestling. As soon as the successful competitor succeeds in hurling his antagonist to the dust, he is immediately hailed as victor by the spectators, with loud acclamations; and, arm-in-arm with his betrothed, he is conveyed in triumph through the town.

A romantic story is told of M. Duranton, a gentleman engaged by England and France to travel through Africa. It is reported that he departed from St. Louis, accompanied by armed slaves, and with a large quantity of goods; and that, having arrived at Timbuctoo, he stopped at the location of a very wealthy tribe, where he fell in love with the daughter of the chief. The father, looking upon the alliance as a very great honour, gladly accepted the proposal of marriage. The only condition imposed on the enamoured candidate for the hand of the *fair* one was that he should, as in the days of ancient chivalry, enter the lists with any other candidate, and conquer him, in a friendly wrestling match. To this our stalwart European at once consented, and soon carried off the prize, being victorious in the contest. As his father-in-law was the paramount chief or sovereign of this extensive and wealthy tribe, he, as his son-in-law, now became eligible for election to the throne, provided he triumphed in the great national contest of wrestling with any other claimant to the same exalted position. In this second encounter also his prowess was victorious, and, without further opposition, he ascended the throne.

Digitized by Google

He subsequently paid several visits to St. Louis, although his residence was so far distant. By making several important conquests from the surrounding tribes, he extended his dominions, and increased his wealth. On his death he was interred in a vast sepulchre, which he built for himself, and which is, in some respects, like that of the Prophet at Mecca.

I was informed that individuals of this native tribe occasionally have their duels, which are decided, not by pistol and ball, nor by the sword, but by what has been denominated by some, even in high life, "the manly art of self-defence," or, in other words, by a pugilistic encounter. On such occasions they retire, accompanied by their sponsors, to some solitary place, where the controversy is ended by the victory of one of the two disputants.

In the centre of the town of St. Louis the houses are tolerably good, being built of rough-hewn stone. Building materials are of a very inferior description. Their bricks, being manufactured from the mud of the river, are not very substantial, and are easily injured by the action of rain and wind. The shell lime manufactured here is also considered of an inferior quality, and not sufficiently binding. Stone is brought from Galam, a distance of 450 miles; the timber from America.

The houses have extensive yards attached, in which cane huts are erected for the residence of the black slaves. In these enclosures the children run

Digitized by Google

about in a state of nudity, while the females are all actively engaged in their various avocations, according to their age and strength, as described in the account of the north and south points of the island.

The men, in the meantime, are engaged in fishing, trading up the river, hunting, cutting wood, cultivating small patches of garden ground, or in manufacturing pagnes, or native cloth, on the beach, or somewhere out of doors, but seldom under a roof. There is little variety in the quality or pattern of this cloth, some specimens being striped longitudinally, others transversely, while many are chequered; the favourite colours are red and blue. The artisans are called "Griotes." At one side of the yard stands the master's dwelling, to which is attached a parterre, which affords a shady walk, and also serves for the purpose of keeping flowers. From this terrace you enter that portion of the house where the family resides; the most important apartment of which is a saloon, which is used both as drawing and dining-room. The walls are white, being formed of stucco, or plaster of Paris; in the centre stands an oblong table; and three or four rude couches, formed of wood, and covered with mats of variegated colours, are ranged along the walls, on which are suspended on nails Morocco sandals, palm-leaf hats, pipes, guns, and various other articles. On the sofas the ladies—of course not Europeans—sit cross-legged,

like so many tailors; some of them are really handsome, especially those stolen from the Moorish encampments on the north of the continent. Their head-dress consists of several folds of a handkerchief, which is so arranged as to give them a very coquettish air, with gold ear-rings of various patterns. They wear a kind of vest of very fine muslin, which scarcely veils the breast, with a full skirt of cloth.

The lower order of females merely wear a short petticoat of blue calico round their hips, and some of them indulge in the additional luxury of having a handkerchief tied round the head. When they walk out with the children, they generally fasten them on their hips, like the Hottentot women of Southern Africa.

At meals the women are obliged to stand behind their "lords," and attend to them—a practice which must truly shock the polite and gallant Frenchmen who witness it. The table is covered with a mat, as a substitute for a cloth, on which the wife places the favourite mess of cuscus, together with other highly-seasoned dishes. All their dishes are very pungent, from the variety of spices they use. All eat with their fingers out of the same dish, a custom which is very revolting to a refined taste. They have very good fruit, as also nice creams, produced from the cocoa milk, &c., and sweets in great variety.

A strange custom prevails among this people.

Digitized by Google

Certain ladies are spoken of as "wives of appointment," an expression which a stranger will be at a loss to know the meaning of. The explanation is as follows:—A widow claims as her partner whoever succeeds to the situation lately held by her husband; she waits patiently until his arrival, and then informs him that she, "the wife of his appointment," and her children, if she has any, have been anxiously waiting for him. There is seldom any difficulty in amicably arranging such a delicate matter, the principal one being the expensive dress to be provided for the *signardes* or ladies.

If a young lady falls in love with a gentleman, she sends one of her slaves to the highly-favoured one to inform him that she has been dreaming of him, and requests to know if there has been any corresponding communication made to him, and also to ask the favour of a pair of trousers, that she may place them under her pillow, in order to ascertain the true nature of the case. Of course the envied individual gallantly complies with the request. As may be expected, most pleasing dreams ensue, which each succeeding night become more delightful, the *fair* one faithfully issuing her daily bulletin to her beloved, until at length she decides on accepting him as her husband.

When these important diplomatic preliminaries are fully matured and brought to a successful issue,

Digitized by Google

the imposing ceremony of marriage commences by a troop of musicians assembling at the door of the bridegroom's house. The concert is both instrumental and vocal, but not very harmonious, for the notes of the principal musical instrument, the tom-tom, are very discordant, and form a suitable accompaniment to the unmelodious squalling of the so-called female singers.

The bride, in the meantime, is prepared with her band, composed of the same description of performers. All is now gaiety and bustle at the bridegroom's house, while the *cortége* of the bride is anxiously expected. At length the distant sound of music strikes upon the ear, and simultaneously the cry is raised, "Here she comes!" The procession is soon seen in the distance as it wends its way along, becoming more distinct as it approaches nearer to Hymen's happy goal. The band heads the brilliant *cortége*, followed by a long train of mulatto and sable ladies.

The bride is supported on either side by her mother and godmother—

> "Grace in her step, Heaven in her eye,
> In every gesture dignity and love."

Her first movement on approaching her lord is to prostrate herself before him in token of submission. After this first act of the interesting ceremony comes the marriage-feast, at which the bride takes her place behind the chair of the bridegroom, and with all humility waits upon him—thus

giving full proof of her entire submission to him, and of her future obedience in all things.

Then follows a ball, which is opened by the bride and bridegroom, the two bands forming the orchestra sending forth sounds of "confusion worse confounded." After the happy couple have tripped round the room on "the light fantastic toe," the *signardes* make their presents to the bride, of various kinds of rich native cloth. Soon after, the happy pair retire; but the guests continue the dance for some time longer.

Next morning the bride appears in a new costume; instead of the gay short petticoat which leaves the legs visible, she is dressed in a long flowing robe, which trails on the ground, and which she continues to wear for twelve days in succession.

Occasionally Europeans prefer slave maidens to *signardes*, as their wives; but girls belonging to what may be termed the first class of slaves, if they obtain their freedom, notwithstanding all their professions of love and gratitude, take the earliest opportunity of eloping to their former and first love, from whom they had been separated on being enslaved.

In Grande Terre, or mainland, there is little or no vegetation; but a bountiful Providence has in some measure made up the deficiency, by providing the island with a large supply of rabbits,

partridges, guinea-hens, quails, and other useful animals. There is also a number of gazelles, and birds of beautiful plumage.

The coast is supplied with an abundance of excellent fish, particularly at what is called the village of Guet N'Dark (St. Louis' cattle stable), where there is a narrow stripe of sandy soil, between the Senegal river and the sea, to which people resort to hunt and bathe. Here fish are said to be in such quantities that they are taken in baskets, which are fastened to a rope and dipped into the water. Indeed, they are often found in such shoals, that by merely wading into the water they may be taken with the hand. They are said to be a great annoyance to persons who go there to bathe.

Respecting the early settlers ridiculous fables were promulgated by Père Labat, and the seaman, Villaut-belle-fond; but these were invented 270 years after the Portuguese historian, Gomes Ennes d'Azurara, who was contemporary with the discovery of Çanagá, or Senegal, and who was honoured with the confidence of the celebrated Infante D. Henrique, under whose encouragement and enterprising spirit so many discoveries were made by the Portuguese; and therefore we must believe the assertion made by this writer, in his "Chronicle of the Discovery and Conquest of Guinea," that the Portuguese were the first who discovered the entrance of the Senegal, or Çanagá. The claim of the Nor-

Digitized by Google

man pirates of the fourteenth century to the discovery, is supported by an allegation that Norman words may be traced in the language of the natives, and that an inscription has been discovered, as follows—"MCCC"!!! Now, I defy the quickest ear to discover anything resembling the Norman in the language of the Mandingoes, Jaloffes, Cassangas, Banhans, or Feloupes; but he whose eye is so clear as satisfactorily to decipher the inscription above mentioned, may possess an ear capable of defining sounds such as those referred to. So much for national enthusiasm and fanaticism.

The mouth of the Senegal was discovered in 1446, by the Portuguese. A fleet of fourteen carvels, well furnished with stores and arms, proceeded in that year from Lagos, in Algarves, under the command of the Almoxarife (officer of customs), Lancastre, accompanied by his father-in-law, Sueiro da Costa, and the following knights of distinction: Alvaro de Freitas, Gomes Pires, Rodrigo Eannes de Travassos, and the famous Gil Eannes, who had broken up the encampment at Cape Bojador. This fleet, by order of the Infante D. Henrique, sailed from Lagos on the 10th of August, on a voyage of discovery to the coast of Guinea. At the same time, and for the same object, twelve more carvels, or ships, were despatched from Lisbon and Madeira. Among the adventurers were Diniz Diaz, who had before been to the Cape Verdes;

Nuno da Cunha, celebrated for his exploits in the island of Argium; and Alvaro Fernandez, who subsequently discovered Sierra Leone, in 1447, in a carvel of the famous João Gonçalves Zarco, captain of the island of Madeira. And here I would beg leave to observe that no mention is made in this expedition of Cadamosto, nor of Antoniolto, as Mice Antonio de Nolle is sometimes called; the reason for this being that these celebrated navigators had not yet arrived in Portugal, notwithstanding all that is erroneously stated to the contrary by some authors.

These carvels, having been divided into several squadrons, were despatched under various commanders. Six of them were placed under the respective commands of Lançarote, Alvaro de Freitas, Rodrigo Eannes de Travassos, Esquire of the Regent; Lourenço Dias, esquire of the famous Infante D. Henrique; Vicente Dias, merchant of Lagos; and Gomes Pires, master of the King's yacht. By advice of the last-mentioned, who appears to have had the principal command of the squadron, as commodore, it was mutually agreed that they should remain in convoy until they reached the African coast, or until they should discover the entrance of the Çanagá or Senegal, which at the time was considered by them, as also by the historian Azurara, to be one of the mouths of the Nile, so defective was the knowledge of correct cosmography at the time. Soon afterwards they

Digitized by Google

discovered the object of their search, its situation being indicated by the colour and taste of the water, where it disembogues into the sea. Casting anchor, therefore, near to what they considered the bar formed by the Senegal, Vicente Dias and Estevão Affonso, Esquire, of Lagos, with six men, proceeded in a boat towards the shore. They effected a landing, and proceeded towards a small hut, where they discovered a boy and girl, together with a short square target, made of elephant's ear. They captured the children; but the father, in the meantime arriving, flew to their rescue. In the scuffle which ensued, Vicente Dias was wounded by a zaguay; but they succeeded in securing their capture, and the boy and girl were afterwards brought to Portugal.

Having thus briefly noticed the early discovery of the Senegal by the Portuguese navigators, prior to all others who lay claim to the honour, I may state that some authors have asserted that, after the separation of the fleet, young Alvaro Fernandez arrived with his carvel at the mouth of the Senegal, before Gomes Pires discovered it; and that, having ordered his men to fill two casks with fresh water (one of which they brought to Lisbon), he immediately set sail again, without anchoring or stopping to examine the locality. It is also stated that, after passing Cape Verde, he landed on an island, which appears to have been Gorée, at present one of the French settlements, where the adventurers found

Digitized by Google

some goats, and where they engraved on one of the trees the armorial bearings of the Infante D. Henrique—an account which is corroborated by the fact that Gomes Pires and Lançarote, when they landed on the island, discovered the tree so ornamented. Before their return home they sailed further down the coast of Africa, and arrived at a cape, to which, observing on it a large number of palm-trees stripped of all foliage, they gave the name of "Cabo dos Mastos," or Cape of Masts. Having gone on shore, they failed in making any capture of the inhabitants, and were therefore obliged to leave without obtaining any information.

It further appears that Nuno Tristão, a captain in command of one of the carvels belonging to the fleet, having been separated from the rest, sailed down the coast for about 180 miles below Cape Verde, discovering that portion of the Continent which is at present known as "Portuguese Guinea." He at length arrived at a river, to which he gave his own name, Rio de Nuno, where he and twenty of his men, having landed, were beset by natives, who attacked them in a most ferocious manner, discharging at them poisoned arrows, by which fatal missiles he and eighteen of his companions met with a miserable death; two only succeeded in effecting their escape and reaching the vessel, both severely wounded. There now remained of the crew only five persons, of whom three were boys, and one a slave; but they succeeded in navigating

Digitized by Google

the ship back to Portugal, under the command of Ayres Tinoco, groom of the bedchamber of the Infante, who afterwards assisted to colonize the islands of Santiago and Fogo.

Since 1447, the negroes of this coast have been gradually more and more civilized, and have become reconciled to their Portuguese rulers. This improvement commenced at an early period; for Azurara observes that, "latterly, they (the Portuguese) were enabled to manage matters better than formerly, not being obliged at the present to use so much compulsion, as persons were becoming better acquainted with the nature of the various implements in use."

It appears that this improvement in the knowledge of agriculture and commerce was attempted in 1448, when King D. Affonso V. sent an embassy to Budumel, king of Cape Verde, which unfortunately was obliged to return without accomplishing its object, the ship's boat having been dashed to pieces on the beach by the violence of the surf. On this occasion a Danish nobleman named Vallarte, or Ballarte, and two of the crew, were either murdered or made prisoners; another of the crew, who had been taken soon afterwards, was fortunate enough to escape, by swimming to the vessel.

Fernando Affonso, not having another boat by which communication might be maintained with the land, was obliged to return to Lisbon; and

none of the canoes of the natives came off to the ship after the unfortunate event above referred to.

It appears, however, that negociations between the Europeans and natives were still continued; for it is recorded that, in 1455, Luigi Cadamosto found on his arrival there a trade established with the Portuguese; and was moreover informed that, three years before, three carvels belonging to the Infante had entered the river, the crews of which had cultivated friendship with the natives, and had also established amicable relations with Budumel, the sable king, who informed Cadamosto that he had been made acquainted with the wishes and designs of the Portuguese Infante.

I would here again remark that another proof that Cadamosto did not accompany those carvels which composed the fleet of 1446, may be deduced from the fact that no mention is made by him of the six carvels of Lançarote and Gomes Pires, which neither entered the Senegal nor had any intercourse with the inhabitants. The expeditions to which Cadamosto refers were trading expeditions, which went out in 1450, and which were so successful that from that year trade regularly increased, and ships continued to call at that part of the coast. The error appears to arise from the fact, that Cadamosto, writing commercially, dates the discovery of the Senegal from the period when Portuguese ships began to trade there. He also fell into the same error respecting Cape Verde, of the dis-

Digitized by Google

covery of which by the Portuguese he makes no mention, but speaks only of the communication with the islands, which began one year before his arrival, and consequently four years after the establishment of the first friendly intercourse by the Portuguese with the negroes at the mouth of the Senegal, when Cape Verde was also discovered some months before the mouth of the Senegal had been found.

This, therefore, is the only legitimate interpretation that can be attached to the historical part of chapters fourteen and twenty-four of the first voyage of Cadamosto.

Respecting trade, we would observe that it continued to increase, even after the death of the Infante D. Henrique, which took place in 1460. In 1462 all the commerce, extending from the Senegal to the Mitombo, in Sierra Leone, was exclusively in the hands of the inhabitants of Santiago. This monopoly was legally conferred on them in 1446, with certain conditions annexed; and also confirmed by letters patent, dated February 8th, 1472.

The Portuguese trade continued to flourish, and became very considerable, affording to the mercantile community large profits. When, in 1488, Bemohim, the Prince of Jaloffe, came to Portugal to beg assistance from King D. João II. against a usurper of his throne, the King caused him to be baptized at Setubal, or St. Ubes, with the name of

Digitized by Google

D. João, and received homage from him as a feudatory sovereign to the crown of Portugal. He was afterwards sent home with a convoy of twenty carvels, commanded by Pero Vaz da Cunha, who received instructions to restore to him the dominions of which he had been dispossessed by a usurper—to erect, without delay, a fortress at the entrance of the river—and also to build a church, the materials for which he carried with him from Portugal. The expedition was also accompanied by missionaries for the propagation of the faith—an object always attended to by I. M. F. Majesties in all their glorious discoveries and conquests. The fortress alluded to was no doubt intended to secure to the Portuguese nation the wealth and commerce of those rich regions. But this design was completely frustrated by the cruel and impolitic conduct of the captain, Pero Vaz, who, to the amazement of the whole expedition, and under the pretext that he suspected a conspiracy, made an attack on the black prince on board of his ship, and stabbed him with a poniard. Immediately after this unaccountable act he returned to Portugal, leaving the inhabitants in revolt against the Portuguese. The church and fortress which he had orders to erect were left unfinished; but João de Barros says "that in his time part of the wall could still be seen." In consequence of this revolt, the inhabitants of Santiago suffered much, by losing a lucrative trade to the river Senegal. In

Digitized by Google

the sixteenth century, however, they carried on an immense trade with the ports of the kingdom of Budumel, more particularly with those on the creek of Besiguiche, whither they conveyed large shipments of horses, and, in time of scarcity or famine, great quantities of maize, beans, &c., receiving in return hides, wax, gum, ivory, amber, and gold. From thence the Portuguese extended their trade to the River Gambia, now an English colony; St. Domingo, Cadamansa, Geba, and Rio Grande, which at the present day constitute what is denominated "Portuguese Guinea," and respecting which I would here observe that the first station (but not port) frequented by the Portuguese in the kingdom of Budumel, was what is called "The Palm of Budumel," situated on the north coast of Cape Verde, and surrounded by fords. The island of Palma, as it is called by Azurara—or Yof, as Roussin designates it—is immediately opposite to it.

The next place to which the Portuguese resorted for purposes of trade was the creek of Besiguiche, situated to the east of Cape Manoel: it was sheltered by the island of Goree. The port was then called "Port Gaspar," as stated by Coelho in 1669; but it is at present termed by the French "Darcar," although in the map prepared by Roussin the Portuguese name of Rio Fresco is still given to a branch of a river which there enters the sea, and from which ships procure their supplies of fresh water.

Digitized by Google

The other ports of the kingdom of Budumel, where the Portuguese were wont to trade, were Recife—the ridge of rocks near to the Cabo dos Mastos—Portudalle, Sereno, Joalla, and Porto Palmeirinho, or Little Palm-tree, which borders on the kingdom of Bonçalo.

The Portuguese frequenting the various rivers before mentioned, mixing with the inhabitants, became familiar with their language and customs, and by degrees made their way into the interior. They gave their new acquaintances the name of Lançados, in allusion to their skill in throwing the spear—*Lançar* in Portuguese meaning to throw.

In the course of time this friendship was more closely cemented by intermarriages, from which sprang a race which ultimately supplied all the different European nations with agents, through whose intervention the lading and unlading of merchant ships was much facilitated; unfortunately, however, as in the case of the Israelites in Canaan, this intercourse with the natives tended much to lower the standard of morality, and led the Portuguese even to forget the God of their fathers, and to become in an awful degree assimilated to the heathens who surrounded them. The condition to which they had sunk is very graphically described by Father Guerreiro. Their patriotism seemed to be extinct, their primary object being to accumulate wealth; and this mercenary spirit was carried so far that they were ready to hire themselves to

whomsoever would bid the highest for their services. To such an extent did this degraded spirit prevail, that when, in the middle of the sixteenth century, the pirates and corsairs of France—and afterwards those of England—visited these shores, they found willing auxiliaries in the Lançados.

About this time, also, smuggling, the inevitable consequence of all attempts to restrain freedom of trade, became rife; and on the usurpation of Philip of Spain, had increased to such an extent, that the inhabitants of Santiago by degrees abandoned the various ports of Senegambia to the increased foreign trade; and from henceforth directed thei speculations to the south of Cape St. Maria, on the Gambia. Almada, in his "Brief Treatise on the Rivers of Guinea," written in 1594, makes great complaints of the miseries consequent on the state of things above described; and Coelho, in his "Description of the Coast of Guinea, from Cape Verde to Sierra Leone," written in 1669, when the French were in possession of one fortress on the Senegal, and the Flemish of two on the islet of Besiguiche (which had received the name of Gorée in 1617), as also of a factory at Port Gaspar, or Darcar, states that at that early period they were accustomed to send ships of 100 tons burden to the ports of Recife, Portudalle, and Joalla, which received cargoes of hides obtained from the Portuguese. Again, when speaking of the Gambia, he says: "This river is more navigable than all those

met with on the coast of Guinea. It was from here that the English, Flemish, French, Curlandish, and Castillians continued to carry on the greatest traffic of all the ports on the coast of Guinea. Those who afford them the greatest assistance are Portuguese descendants of the Lançados in Portudalle, Portendic, and the river Bittan, or Vintan, which enters the Gambia three miles above Fort St. James, where is a village called Herejes, or Jereja (Heretics), through which comes the extensive trade in gold, ivory, wax, hides, &c."

Thus the Portuguese by degrees lost a great portion of their early discoveries and conquests, from Cape St. Maria to Cape Verga.

The French settlement of Gorée was originally founded by the Dutch in 1617, who ceded it to the English in 1676: it was, however, taken possession of by the French in 1677. The English again conquered it in 1809; but it was finally restored to the French in 1814.

In 1828, the French, regardless of every treaty, and in violation of all national rights possessed by the Portuguese, took possession of the island of Mosquitos—by them called Ito—which forms the north point of the bar of the river Casamansa, and there formed a new settlement. Not satisfied with these acquisitions, they established a factory, in 1836, called Selius, higher up the river.

The above now compose the principal French settlements on the western coast. In addition

to these, however, they possess several settlements of minor importance. Such are Podor, Fort Charles, Dagana, 135 miles from the mouth of the Senegal, and some other smaller establishments, which they visit once a-year. Galam, or Baguel, distant about 450 miles from the mouth of the Senegal, is the chief mart for slaves; and notwithstanding that of late they have facilitated their intercourse with these distant settlements by the use of steamers, they have generally to record the loss of four or five of their European crews every year.

The population of the French settlements on the coast is calculated at 19,600, of which 10,000 are at St. Louis, and 7,000 at Gorée. The inhabitants of French birth or extraction do not number more than 450, and they are under the government of a "Capitaine de Vaisseau," or Captain in the Navy.

I would fain now give more information respecting these interesting and important settlements, but I must continue my voyage along the African coast to Portuguese Guinea.

However, before ending this chapter, I will add that the chief articles of export from the French settlements are gum arabic, ground nuts, and hides; ivory and gold-dust are also obtained from the interior.

CHAPTER V.

Senegambia, or Portuguese Guinea—The River Casamanca—The Sacalates—The Natives of Tambarem—Their Palavras or Public Assemblies—The Felupes and Banhuns—Mouths of the St. Domingo—Character of the Biaffaces—The Mandingoes—Ferocity of the Bijajos—Costume of the Inhabitants of the various Islands—Their Religious Worship—The Interior of Portuguese Guinea—Portuguese Fortified Settlements—History of the Discovery and Settlement of this Territory—The Territory of Sam Sam—Kingdom of the Papels—Settlement of Farim—Aachen and its Trade Establishments on the Rio Grande—Islands of Jatta—The Appearance, Productions, and Trade of these Islands—The Annual Exportation from Aachen and Zinguicho.

The territory which the governmentship of Senegambia, or Portuguese Guinea, comprehends extends from Cape Santa Maria at the Gambia, in lat. 13° 10′ N., to Cape Verga, in lat. 10° 20′ N.

The islands formed by the various branches of the river are so numerous, that it would not be inappropriate to designate them, "The Archipelago."

The time at which we arrived there is considered the most unhealthy, being the season when *carneiradas*, or fevers, are most prevalent; and, what is not usual at this period, it rained incessantly during my stay—in consequence of which I had not the best opportunity of visiting the neighbourhood and improving my knowledge of the place. Notwithstanding, I will endeavour to give a brief account of these rich, but sickly, regions.

On entering the river Casamança, from the north, we find ourselves among the warlike and thieving tribe denominated Sacalates; and on the border of the river to the left are the Jabundos. On the opposite side are the Banhuns, of Zinguechor, a place where the Portuguese have a Presidio, or fortified settlement, Bichangor and Guinquim; to the east of which again lies the extensive kingdom of Casamança, which gives its name to the river. To the south of the Banhuns are situated the Felupes, who occupy the land extending to the mouth of the St. Domingos river. To the west of the Banhuns and Felupes, on the coast, and near to Cape Roxo, reside the Arriatas, the ferocious natives of Jambarem, who have no fishing-boats, or other means of subsistence; but who live by predatory incursions, and who regard neither life nor property, and are especially hostile to the English, to whom, when shipwrecked on their coast, they show no mercy.

The origin of this vindictive spirit may be traced

to a circumstance of which a tradition that prevails amongst them still preserves the memory. In the seventeenth century, it is stated that the Arriates were in a position similar to that of their neighbours—namely, fishermen and pilots of the coast; and also that they possessed numerous canoes. An English slaver, however, having arrived at Cape Roxo, the captain is reported to have enticed the natives on board by presents of brandy, &c.; and when he had succeeded in securing a large number, he suddenly caused them to be thrown into the hold, and, immediately setting sail, was never more seen or heard of. This, they say, caused them at once to break up their canoes; and, vowing they would never again venture upon the sea, they expressed their determination to satisfy their vengeance by killing every Englishman who, by any mischance, might fall into their power.

This tradition in some measure accounts for their cruel treatment (in 1830) of the shipwrecked crew of an English barque; and also for the tragical end, in 1833, of the commander, officers, and crew of an English sloop which had landed on their coast to take some observations.

With regard to the Portuguese, they seldom kill any of that nation, but merely keep them in close captivity, until restored to liberty by the payment of a large ransom. Such was the case with the Bishop of Cape Verde, Dom Fr. João de Faro, and suite, when shipwrecked at Cape Roxo, in his visitation of Guinea.

Google

The people of Jambarem are proverbially the most ferocious of all the surrounding tribes, holding no intercourse with the Portuguese. It is quite different with the neighbouring tribes, the Felupes, Banhuns, and Cassangas, who speak almost the same language, and who come almost every day to trade with the Portuguese, both at Cachen and Zinquechor; the Portuguese also entering their countries with the greatest confidence, for the purpose of transacting commercial affairs.

These blacks—and they are the blackest of blacks—are a very brave and warlike people. They are in general symmetrical, robust, and agile. The parents, indeed, destroy all children who are born deformed, under the impression that, if permitted to live, they would necessarily become sorcerers. Their countenances are usually interesting; their build in some degree resembles that of Europeans; and they have not the flat noses and thick lips of the aboriginal negroes south of the equator. They appear to be affable, lively, sincere, and friendly towards the white people, to whom they manifest the most liberal hospitality when visiting their dwellings, at the same time shewing them the greatest respect; but if you would secure their confidence, you must prove to them by your demeanour that you are truly sincere, as they are naturally suspicious, and, when once offended, are not easily reconciled. They appear to have a great talent for imitating the usages of other nations,

especially of the whites. They are very free in asking for anything which strikes their fancy, and yet can take a refusal with a very good grace, and are easily satisfied. They are industrious in the cultivation of their rice plantations, and assist each other when required.

They marry very early. The only article of dress worn by the unmarried men is an apron, which is usually ornamented with yellow buttons, or strings of beads, with pieces of coral, amber, or copper; they also decorate their arms and legs with *manilles* —that is, bracelets or rings of copper, cut and prepared by their native smiths—for by this name they designate the artisans who manufacture such articles. In ornamenting the head, considerable care and ingenuity are shown even by the poorest of them, the hair being cut into a variety of figures, from which are suspended as many bits of brass as they can obtain. The more wealthy suffer their hair to grow, and, plaiting it with sail-thread and strings of cowries, form a tiara, in shape resembling a small cask. Some of the wealthier and more civilized, however, are beginning to wear the Mandingo check drawers.

The married men cut their hair in different figures, and cover it with a red cap. Their usual dress is a blue cloth Mandingo, which they wrap round the waist, letting it fall down to the knees. Another piece of cloth of the same texture, but white, is folded across their shoulders and breasts.

Digitized by Google

A string of beads around the neck, a thin manille on each arm, and a copper ring on the finger, compose the ornamental part of their costume.

Those who become rich by traffic with the white people dress very gaily on festival days. On these occasions they wear the *ronco*, a long dress of printed calico, or of *zuarte*, a Portuguese-Indian blue cotton cloth, ornamented with scarlet flannel, and hats bound with scarlet.

The females, up to the age of seven or eight years, are suffered to remain in a state of complete nudity, their only adornments being strings of beads. After this age they wear an apron, which they retain until they are married, when they wrap the body, from the waist downward, in fine cloth, brought from Cape Verde. This garment, denoting a state of matrimony, is worn by the inhabitants all along the coast. It is bound with fine flannel or scarlet cloth, which is sometimes so divided as to form a fringe, and is ornamented with cowries fastened in the form of stars. When the young women become mothers, they cover the bosom with a plain black cloth. The wealth of the husband is usually calculated by the quantity of beads which adorn the bosom of his wife, and by the number of manilles which she wears on her arms. The latter are sometimes so numerous that they prove cumbersome and painful, especially when preparing the rice, which is the principal occupation of the females. It is also usual to pierce the cartilage of

the ear in different places, all round, into which they put beads studded with small pins.

When male or female are about to be married, they call in the smith, who, with a sharp instrument, as they have no files, prepares and sharpens their teeth.

Polygamy is practised amongst them, and they change their wives as frequently as they please. Their first wife must be a *bajud*, or maiden. After the young man has fixed his choice on a girl, he asks her father's consent. If this is obtained, he sends to his intended a copper ring, and then despatches a formal message to the father's relations and friends, informing them that he is going to build a house. They all assemble together, and render him every assistance, the father of the maiden supplying materials and paying all expenses. When the house is finished, and ready to be occupied, the young man—if his means admit of it—sends a present of minced pork to his father-in-law elect, who immediately calls together the friends and relations. When assembled, he informs them of the marriage of his daughter, and divides with them the present just received.

On the auspicious morning, the bridegroom makes an offering to each of the *Xines*, as the place of their divinities is called, of the locality, of a bottle of palm wine for libations; and having spent the day in festivity with the relations, with the never-failing accompaniment of the noisy

Digitized by Google

batique, the bridegroom, accompanied by the bride and her friends, all proceed, by night, to the magic den of the Jambacoz, the priest or sorcerer, to whom they offer a fowl, in the hope that it may propitiate him so far that he will deign to receive and bless a thin iron manille, which is to be worn on the pulse of the right hand. After the reception of these manilles, the marriage ceremony is complete, and the husband takes his wife to his new home. He is, however, at liberty to repudiate her next day, if he chooses; and also to take another, who has been in like manner divorced.

The bride receives a present of a fine black ornamented cloth, adorned with beads; and, from her father, manilles, which are of such a quality as his means enable him to bestow. In case of his daughter becoming *enceinte*, he makes her a present of a black cloth to cover her bosom.

The young husband receives from his father his portion of property in land and cattle.

A funeral, or, as they term it, "a lamenting," is an occasion of great solemnity amongst these people. As soon as death ensues, a shot is fired from a musket, opposite the door of the deceased, to announce the melancholy fact.

They then proceed to erect opposite the door a species of platform, formed of sticks crossed and fastened together. On this they place the corpse, shrouded in its best clothes, generally what they term their needle cloths, procured from Cape Verde,

and which, in most instances, are purchased during the lifetime of the deceased, and laid by for this very purpose.

If the deceased was a young man in the prime of life, the people of the village daub themselves with slime, and the musket-shots are repeated frequently during the night. If a woman, or an old man, none but the nearest relatives mourn for the dead. Twenty-four hours after the death of the individual the grave is prepared at the place where deceased, while living, had expressed a desire to be interred, and even in his late dwelling, if he had so ordered it; but not in any cultivated grounds, as this is opposed to their universally-received traditions.

These graves are dug in a very peculiar manner, well calculated to secure the health of the public: first, there is a round hole sunk, similar to a well, about ten feet deep, and about fifteen in diameter. At one side a small chamber, or niche, is opened, and in this the corpse, having been carried to the burial-place on a bier, and lowered down into the grave, is placed in an upright position. The niche is then closed with boards, the grave is filled up, and the ground well beaten down. The company who attend the funeral afterwards retire to the late residence of the deceased, where a feast is prepared; a bullock is slaughtered in honour of the occasion, and a large supply of palm wine is dispensed. The funeral

obsequies generally end by a wrestling match among the young men.

I would here remark that, when the body is being conveyed to the grave, one of the relations meets it on the way, and inquires, in a loud voice, "if any person has practised any sorceries on the deceased, or by any means caused him any evil?" They say that if the bier inclines backwards when the question is proposed, the answer is in the negative; but if forward, it is in the affirmative.

Among the Banhuns and Cassangas it is usually the Jambacoz who thus interrogates the persons composing the funeral procession.

The property of the deceased passes to the male heirs; but the nephews and sons of a sister are always excluded.

The usual sign of mourning is the tying of sail-thread round the arms, legs, and necks, instead of manilles or beads; and during a certain number of days the women continue to make lamentation at the late residence of the deceased.

In each village there resides a governor, or one who may be more appropriately termed a judge, who, in concert with the elders of the village, discharges all business, whether civil, political, or criminal. The great *palavras*, or public assemblies, are convened under the shade of a large tree; the pleadings, *pro* and *con*, are delivered with great freedom of speech. The sentences are verbal, and the proceedings summary.

Digitized by Google

The only advantage accruing to the king, governor, or chief captain, is the free occupation of a small field, and the presents given by foreigners who come to trade. No traffic is permitted in the market until his majesty personally comes to open it, and to adjust the standard of prices.

For the due execution of all sentences pronounced by the popular assembly there is a certain body of men, denominated the "king's soldiers." Their functions are hereditary, descending from uncles to nephews; the only pay or emolument they derive is their portion of the confiscated property belonging to the culprits. These soldiers cultivate the royal field, whilst the king and his sons cultivate their own garden. There are two officers, whose duty it is to summon the different members of the national assembly.

In the king's house, or in that of one of the Jambacozes, is kept the "balafao," a tympan, or drum, made of hollow wood, with an opening at one side two inches broad, and ten or twelve inches long. Upon this they strike with two drumsticks; the different sounds emitted conveying certain signals, the import of which is known to all the neighbours. During the night intelligence is thus communicated from village to village; and, in consequence of their contiguity to each other, information is very rapidly conveyed.

The king is kept in ignorance both of the time and the cause of the wars upon which they enter.

Digitized by Google

It is for this reason that their war-councils are always held in secret, and presided over by the person who has been selected to act as their general or commander, whom they designate "the brave." All the young men are considered as warriors.

The Felupes give no countenance to slavery; they carry on no traffic in human flesh. Not so their neighbours, whose principal trade lies in selling their fellows—a circumstance which, no doubt, accounts for the very palpable difference to be observed in the morality of the two tribes.

Amongst the Felupes murder and sorcery are punished by the forfeiture of their property, the demolition of their houses, and perpetual banishment from the home of their fathers. For personal injury, and for adultery, the punishment awarded is compensation by fine. On the other hand, the Cassangas, the Banhuns, and all the other neighbouring tribes and nations, punish all crimes by perpetual banishment. In such cases they consider it more advantageous to dispose of their convicts by selling them to strangers than to bear the burthen of their support. Thus they reap a rich harvest themselves, and, at the same time, encourage that detestable traffic, the slave-trade. To such an extent, indeed, does their cupidity lead them, that they outrage all the laws of justice and humanity. When any person comes under the lash of their sanguinary laws, he is not only ex-

posed to punishment himself, but his whole family is involved in ruin along with him. In order to increase their exchequer, the infamous Jambacozes plot with their chief captains, or kings, to devise capital offences. Among these is reckoned sorcery —a charge which it is very easy to make against anyone, as the mere accident of falling from a palm-tree is considered to be an infallible proof of guilt. Again, when their chiefs wish to rid themselves (instanter) of any person, they compel him to swear by the red water, which he must also drink; and, being strongly drugged, it of course causes instant death. This is considered a positive proof of guilt; and, in obedience to the law, the whole of the accused's family are sold into captivity.

It is to be hoped that the growing interest which is taken by civilized Europe in general, and by Portugal and England in particular, in the amelioration of the benighted and degraded aborigines of Western Africa, will in some degree lessen the inhuman cruelties practised by the strong upon the weak; and with this hope, we bid God speed to all whose philanthropy induces them to unite for such a Godlike purpose.

The people of these regions are in general sunk in the most degrading ignorance of Nature and of Nature's God. As a proof of this, their New Year's Day is a day of general festivity, but it is altered according to the good pleasure of their grandees, provided it is always celebrated at the time of

Digitized by Google

new moon during the month of November. Their week consists of six days, five of which are devoted to labour, and the sixth (which is called *fiei*, holiday) to drinking, dancing to the sound of the batuque, wrestling, and sleeping.

On the right bank, and near the entrance of the river St. Domingo (called by some Farim) the tribes of the Felupes reside; and, a little higher up, is the territory inhabited by the Banhuns. Here commences the village of St. Domingo, which terminates in the Sarah, next to which is the country of Cassangas.

On the left bank of the river is situated the Portuguese fortified town of Cachen, which is inhabited by the Papeis or Buramos, an insolent, rapacious, and treacherous race; persons coming into contact with them must be constantly on their guard against a surprise, as they are so wily that, if particular watchfulness is not exercised, they will, on the most trifling pretext, seize and plunder the unwary. They clothe themselves in the same manner as the people of the north, a tanned skin, purchased from the Mandingoes, being worn fastened round the waist. They assume a grave aspect, and are always armed with muskets, which they are ever ready to use on the smallest provocation; on some occasions they march gravely into Cachen for plunder, and, when opposed, fire on the inhabitants in the streets, generally killing some. They then take to flight, and find refuge in the

surrounding forests of Chiuo, Casanda, Matta de Putama. To the south of this matta or forest, on the sea-board, is a small beach surrounded with rocks, where the river Tatta enters the sea, and where are located the Felupes do Botte, a ferocious race, who exist by predatory incursions on their neighbours, the Cachens, whose boats they attack while passing near their coast.

Their dress is something similar to that of the Papeis, but they let their hair grow very long, and plait or coil thread round it, and, allowing it to fall in a fringe over the face, a most hideous and revolting appearance is thus imparted to them.

The Rio Jatta, as well as the Rio das Anchoras and the Empernal, are all mouths of the river St. Domingo; the Jatta is to the south of the island of Jatta, from which it takes its name. The islands of Bussis and Bissao are inhabited by the Papeis; and to the north by the Balantas and Banhames, who differ little from the Papeis, unless it be that the latter are more notorious thieves than even the former. On the whole, these tribes are considered very degraded and savage, and they are of a more warlike disposition than those to the north of the St. Domingo. Even amongst each other they engage in frequent wars; and notwithstanding their great similarity to the Bijagoz, they often unite their forces against them.

The chiefs or kings amongst the Papeis receive

Digitized by Google

tribute of cattle, and also fees at marriages and deaths; consequently they are more wealthy than their neighbours.

Southwards of the Balantas are the Biaffares, who occupy a large territory between the two mouths of the Rio Grande, denominated Rio de Geba, near Bissao, and Rio de Guinala, which enters the sea nearly opposite to Bolama.

The Biaffares, although in many respects similar to the other natives of the coast, are more civilized, in consequence of their intercourse with the Mandingoes, whose country touches theirs on the east, and whom they imitate in many particulars, especially in their costume.

The country of the Mandingoes extends more than 600 miles into the interior, on the left bank of the Gambia. Next to them come the Jalofes and Barbacines. The territory of the latter extends to the river Guinala, and beyond them are the Biaffares and the Nallus. The country inhabited by these tribes extends about 180 miles from the coast. Beyond them, and nigh to the Fulos, are some more tribes of the Mandingoes, who have preferred settling there to the nomadic life of the other tribes of their nation.

The Mandingoes are generally corpulent, and not so black as the people living on the sea-board, though they have not the same mulatto appearance as the Fulos. They are well formed and very



active, and have a lively expression and happy countenance. They are affable and hospitable. As traders they are said to be true and faithful in their dealings; and, on the whole, they are considered the most civilized, industrious, and clever of all the tribes in this part of Africa. Most of them speak the Arabic language. They carry on a considerable trade with the interior, from the coast to Timbuctoo, a journey which takes a period of six months to accomplish.

The ground around their habitations is well cultivated. Their dress is like that of the Jalofes; they wear a kind of gown or shirt of black and white cotton, of home manufacture, with very broad sleeves, and reaching to near the knee, where it is open. Under this they wear a pair of close-fitting drawers. The legs are left quite naked from the knee; and the feet are shod with sandals made of untanned hide. Their hair is braided, and on the head is placed a small cap, forming a kind of diadem. They are good horsemen. Their horses are of the Barbary breed, of which the Fulos have large troops. They are also very expert in war, and said to be capable of much endurance under privation and suffering. The arms they use are the sword, the knife, the zaguay, poisoned arrows, and also the musket—some of them being considered good shots. They carry shields made of elephants' ears, which are said to be impervious to musket balls. When about en-

gaging the enemy, those who carry shields form in front, and on the two flanks, to cover and protect the archers and those who carry muskets, who take their place in the centre.

This armament is something similar to that of the surrounding tribes.

The Mandingo houses are built of mud, and furnished with doors and windows in the Portuguese style. Those which are not of mud are woven inside and outside, and daubed with tar; the roofs are made in the same manner, but in the rainy season they are covered with straw. These huts are generally round.

In addition to rice, the principal sustenance of those dwelling on the seaboard, the Mandingoes prepare a small description of Indian corn, called milhinho, or panicle, and massaroca, or maize; also beans, peas, &c., of which they have great abundance. They are very regular with regard to their various meals.

The region denominated Mandingas is divided into four separate governments, or kingdoms, the rulers of which are called "Farim." These four chiefs are, Farim Cabo, who resides near the Gambia; Farim-braço, who resides at Bafeta, near to the Portuguese Præsidium, and village of Farim (called, by the natives, Tubabo-daga), and who governs all the country extending from his own village, Bafeta, to the Portuguese settlement of Geba; the Farim-Coculim, who resides near to

Digitized by Google

the country of the Nallus; and Farim Landima, whose residence is near the source of the Rio Grande.

All the above pay homage to the great chief, or emperor, called Mandimansa, a royal personage, whom the Portuguese, I think, have never yet had the honour of seeing, and at the mention of whose name the Mandingoes most respectfully doff their caps.

All the Mandingoes are Mahomedans; and their Bixirins, or Caciques, are persons of information, and very zealous, as missionaries, in propagating their opinions, and distributing such portions of the Koran as they consider likely to effect their object. They are much revered for their learning and zeal, together with the austerity of their lives. Their dress is long, with capes and ferragoulos, a sort of cloak. They wear large hats, which they purchase from Europeans. Their superior is called the Ale-mame.

We next proceed to speak of the Bijagoz, to the south of the Rio Grande—a people very black, very ferocious, and much addicted to piracy. The men of this tribe usually occupy themselves in manufacturing canoes, by aid of which they make war, seizing and destroying all they meet with on the high seas. On such occasions they recognize no difference between friend or foe.

The Burames, the Balantas, the Banhames, the Biaffares, and the Nallus, have continually occasion

Digitized by Google

to complain of the depredations of the Bijagoz, who appear to be the "enemies of all, the friends of none."

Notwithstanding their apparent recklessness, however, they have some respect for the Portuguese; but even in this case it is self-interest which predominates, for they feel the urgent necessity of keeping up some trade with the latter. In consequence of this they frequently visit the forts, and receive in a friendly manner the few Portuguese who come to trade with them; but this is the extent of their toleration, for if a vessel is unfortunately wrecked on any of their islands, they consider it as fair gain; and, having divided the prize, they retain the unfortunate individuals whom they may have taken with it in captivity, until ransomed by their friends: the amount demanded is, however, in general very moderate.

There is a great difference between the costume of these islanders and that of the inhabitants of the mainland. The majority of them live at sea, and they are in general good seamen—so much so that, when one of their canoes capsizes, they immediately swim around it like aquatic animals, and having righted it, they get in again, and paddle along with their shovel-shaped oars, which they call pangayos. When on shore, their principal occupation is drinking palm wine, while the women are engaged in preparing habitations, in planting, fishing, and other occupations, which, in civilized

Digitized by Google

countries, are performed by men. The women are naked from the waist upwards; and they wear a kind of petticoat of palm-leaves, which reaches to the knees.

The men wear a description of trousers manufactured from the same material, but so made as to prove a greater hindrance in walking than of any real benefit as a covering.

Their usual weapons are the zaguay, made of a round piece of iron; and very short, small swords, well set; and muskets, the stocks of which are ornamented with small brass nails, which they obtain from the Portuguese in exchange for tortoise-shell. Their arrows are made of the bones of the fish called bagre; and the point, which is very sharp, is poisoned.

They worship an imaginary deity, called Balola, whose priests, it is commonly believed by the people, hold intercourse with the devil. The superstitious rites and sorceries practised are similar to those of the Jambacozes and other neighbouring tribes.

They, however, hold one opinion which is peculiar to themselves, namely, that if they die voluntarily at a distance from home, their spirit flies to their native place, where it continues in the enjoyment of life. For this reason, many of them, when they arrive at a certain age, in captivity, do not hesitate to deprive themselves of life by holding in their breath, and thereby causing suffocation.

Digitized by Google

Each of the group of inhabited islands—twelve in number—is governed by a chief, whose authority, however, is very limited, with the exception of that of the chiefs of Cantrabac and Orango.

The inhabited islands are—Fermosa Caraxa, Caravella or Camona, Huno, Mantera or the Slaves' Island, Uracao, Point Island or Cazegut, Red Island or Canhabac, Ago Grande, Orango, Bolama, and Gallinhas; the two latter belong to the Portuguese possessions. The so-called Desert Islands, some of which are partially inhabited, are—Arcas, Meio or Middle, João Vieira, Cavallos, Poilao, and Alcatraz; as also the islets of Papagaios or Parrots, to the north; and Porcos or Pigs, to the south-east. Those that are inhabited are dependent on the larger islands for supplies.

The islands are considered much more healthy than the mainland. Along the coast they are in general very fertile and well wooded, and in some there are springs of water flowing down from among the rocks.

With regard to the Nallus, I shall merely remark that their territory forms the boundary of the Portuguese dominions in that direction. Portugal has not latterly kept up any fortifications at Rio de Nuno, though the construction of a fort at the entrance of this river would afford protection and accommodation, both of which are much needed. There should also be one at Guinala, where, in the beginning of the seventeenth century, the Portuguese

had an establishment; and another higher up towards Biguba, where stood the fort of Sebastian Fernando, built to check the incursions of the Casamanca. In 1831 an attempt was made at usurpation at the mouth of the St. Domingo, which no doubt would have proved successful, had it not been for the establishment of the Bolor Præsidium, erected under the direction of that clever naval officer, Lopes de Lima, from whose statistics I have taken the liberty of making extracts respecting the above particulars.

I have already spoken of the religion of the Jambacozes and Xinas, and of the other native tribes; and I may add that, generally speaking, the inhabitants of Guinea are wild and intractable, and much attached to Fetichism, with the exception of the Felupes, who are more manageable, and not so much opposed to Christianity. My opinion is, that if, in a Christian spirit, active measures were taken for bringing them over to the true faith, a rich harvest of converts would be brought into the Church. With the Mandingoes this would be more difficult, as the great majority of them profess Mahomedanism, in which they are all instructed by their Bixurins, or Caciques, and with which there is mingled a large portion of heathen customs and sorceries. They are most punctilious in their observance of the various fasts and stated prayers, as enjoined by the Koran, of which they have short sentences sewed up in small bags, and suspended

Digitized by Google

around their necks; these they call gris-gris. They also wear about their wrists large beads.

These people justly consider themselves more civilized than any of their surrounding neighbours, consequently they are more confirmed in their false opinions.

There have been several conversions to Christianity from amongst the Casangas, Papeis, Banhuns, Balantas, Biaffares, and Bajagoz, who now compose the coloured Christians, or Grumetes, of the Portuguese settlements; but who, notwithstanding their profession, are merely nominal Christians, as they in general blend most of their heathen customs and practices with Christianity. They seem, in common with many more enlightened nations, to consider that the faith they have embraced requires no more than a regular attendance at church.

The religion of most of the nations inhabiting the seaboard, although differing on minor points, is, after all, merely Theism, mixed with the absurdities of Fetichism. They acknowledge but one God, and have no idols, or idol-temples; but they believe in an evil spirit, whom they are anxious to propitiate, in order to avert the evil which he may be disposed to inflict on them.

For this purpose they have their xinas, or sacred places, in the adjoining forests near to certain trees, in the centre of the villages, or on the beach, and sometimes in the royal palace. In the xina a stick

is stuck into the ground, on the top of which is placed a sea shell, into which the king, or a Grandee deputed by him, pours a libation of palm wine; at the same time a goat is offered up, and several ceremonies peculiar to the different nations, or tribes, are used—all intended to deprecate impending evil.

They have a crude notion of the immortality of the soul. When attacked by sickness, they consider that the Hiran, or evil spirit, has caused it. Under these circumstances they have recourse to the Jambacoz, or sorcerer, who is considered to have great influence with, and control over, the demon. These sorcerers pretend, like the witch of Endor, to be able to conjure up the souls of the departed, and to hold conversation with them, or with some spirits that appear as their representatives. They pretend, also, to have a familiar, with whom they converse, and who, they assert, inhabits a very dark room, and is invisible to all save themselves. This evil spirit they propitiate by gifts, to bring again into their presence, or into communication with them, the soul of any individual whom they name, and whom they desire to see. On these occasions they perform some of the most ridiculous and absurd ceremonies, accompanied by the most amusing and ludicrous jugglery. The general response of the oracle is, that it was the wish of the defunct to die. The Jambacoz attends the remains of the deceased to the grave. He also celebrates marriages.

Digitized by Google

The people inhabiting the interior of Portuguese Guinea are divided into three distinct classes: first, the merchants, of whom there are the white, the mulatto, and the black. They assume various costumes—Portuguese, English, French, or any other, according to their fancy; but the European style generally predominates, as they consider it most convenient, and it appears most consonant with their tastes and general interests, as opposed to the degraded customs of their barbarous neighbours.

The native or coloured merchants generally conduct their trade with the interior by means of female agents, whom they select partly on account of their knowledge of the customs of the natives and their acquaintance with the people. They are very clever in managing the stores; and, having friends and relations in the country, are very successful in their speculations. They are considered as the wives of those traders, and are said to be very faithful to the interests of their husbands in every particular. Indeed, by their means some of their lords are said to become immensely rich.

The second class are the soldiers, who are sent either from the Cape Verde Islands or from Portugal.

The third class are those already mentioned, namely, the Grumetes or native Christians, most of whom are very licentious in their conduct, and addicted to habits of intoxication.

When a marriage ceremony is performed, it is necessary, on leaving the church, to have an armed escort to protect the bride; for without such protection she might be exposed to a barbarous custom which prevails amongst the native tribes—that, namely, according to which a number of persons endeavour to seize the bride, and detain her as a captive, until ransomed by the gift of a certain quantity of brandy.

Some of the customs which they practise on women after their confinement are also most barbarous and inhuman. The mother is separated from her husband for a period of three years, that she may give undivided attention to her offspring; and, in the meantime, the husband supplies himself with another partner. A man departing from the above rule subjects himself to ejectment from his own house by the female relatives of his wife, as she is considered under their special authority during the term above mentioned. The partner whom the husband selects is generally chosen from amongst his numerous slaves. This custom prevails in Guinea as well as in the Cape Verde Islands, and tends much to increase the wealth of the slave-owners.

The season of our arrival on the Western Coast is one which often proves fatal to Europeans. The fevers called carneiradas, which annually visit this coast, were then prevalent; the season was also very rainy, and was therefore unfavourable for visiting the various localities worthy of note.

Digitized by Google

In reference to the fortified settlements belonging to Portugal, although the Crown claims all the territory extending from 13° 10′ N. lat. at the south of Cape Santa Maria of Gambia, to 10° 20′ N. lat. terminating at Cape Verga, it never actually occupied the whole extent; and since the middle of the sixteenth century the merchants of the island of Santiago have concentrated their commercial factories between the Rio Casamansa, the mouth of which lies in 12° 33′ N. lat. and the Rio Grande of Guinala or Biguba, which enters the sea at 11° 28′ N. lat.

The first establishment formed was Cachen, situated on the banks of the river St. Domingo, or Farim, which enters the sea at 12° 09′ N. lat., and 6° 57′ W. long. of Lisbon. Cachen is fifteen miles distant from the mouth of the river.

At first they had but one factory, which was established in a village of the Buramos or Papeis of Cacanda, the situation of which was farther inland. Here the Portuguese resided, along with the negroes, under the authority of a Feitor do Rio, or factor of the river—a person of great influence, and highly respected by the negroes.

Manoel Lopes Cardoso, one of these Feitors, obtained in 1588 from King Chapala leave to build a fort, under pretext that it was necessary to protect the Portuguese from enemies' ships visiting the coast. Hence originated the well-known Casa Forte, which was built at the expense of the

settlers, independent of any aid from His Majesty, and fortified with artillery procured for the purpose. After the fort was completed, and placed in an efficient condition, houses were erected under its protection. Hither the Portuguese removed from their former residence, the village in which they had lived along with the negroes; who, seeing how they had been deceived, united together in the year 1590 for the purpose of destroying the fort and exterminating the Portuguese. In consequence of want of vigilance, the latter might have been surprised, had it not been for two intelligent black women, who, under cover of the night, visited their lovers at the fort, and informed them of the extensive conspiracy formed against them. Preparations were therefore immediately made for defence; and so effective were the hasty arrangements, that the Portuguese not only sustained the close siege of many thousands of barbarians for three days in succession, but also destroyed great numbers of the enemy without any loss on their side. At length the assailants sued for peace, and relinquished their project. Trading now commenced again, and many of the natives becoming Christians, united themselves to the settlement, which henceforth increased in prosperity.

The Portuguese then established another factory on the opposite bank of the river. This was first commenced at the village of Buguendo of the

Digitized by Google

Banhuns, near to the Esteiro, or arm of the river St. Domingo, which it enters nine miles from its mouth, and six miles beyond Cachen on the opposite side. It continued to flourish for some time; the soil being very fruitful, and, together with abundance of cereals, being favourable also to the production of large quantities of oranges. The natives, however, were continually annoying and goading the settlers who resided amongst them—so much so that, in 1581, the Feitor Francisco d'Andrade appealed to King Masatamba of Casamansa, who, together with his people, was a great friend of the Portuguese. A friendship commenced at the beginning of the sixteenth century, when Queen Dona Catherina presented a sceptre of solid gold to one of the native kings, and has continued and increased to the present day. By the advice of King Masatamba the Portuguese removed to a village called Sarah, situated in his own dominions. This village is encircled by an arm of the river which divides the Casangas from the Banhuns, and is twelve miles higher up from Cachen, on the opposite bank. The country around is sickly, but the situation is considered very secure. The Portuguese gave it the name of St. Philip.

At this period the river St. Domingo was called the river of Farim, from the country of Farim Cabo, where the Portuguese traded.

The Portuguese also had at that time extensive

settlements on the banks of the Rio Grande at Guinala or Biguba, even greater than those at Cachen, of which we will speak hereafter, when treating of the Rio Grande.

The Capitão Mor, or high captain, Antonio da Fonceca Ornellas, endeavoured to remove the settlement of Cachen to Botte, at the mouth of the river Jatta, to the south of the bar of St. Domingo and of the Matta, or dense forest, of Putama; but he could not succeed in accomplishing his object. From its commencement Cachen has been divided into two suburbs—one known as Villa Fria, the cold town; the other as Villa Quente, the hot town. The former, which is inhabited by white people, is composed of one very long broad street, extending along the banks of the river, which commences to the west at the gate of Casa Forte, where the Governor resides, and terminates to the east at the ruins of an old college of Capuchins. A number of lanes communicate with the Villa Quente, which is the residence of the Grumetes, and the suburbs of which extend to the palisades. There are some good houses here, as also the mother church built of stone, and dedicated to "Our Lady of the Nativity."

The water, as at Bissan, is about a musket-shot from the fortress, at the Papeis village of Cacanda.

The fortress has fifteen guns, and is surrounded

Digitized by Google

by trenches and palisades; two gates, flanked by bulwarks, lead into the fortress.

The enclosure within the palisades is about one mile long, and about one-third of a mile broad.

In consequence of the accumulation of slime or mud which collects in the vicinity of the quay (so called), the landing-place by the river side is very inconvenient for walking. Near the quay is a warehouse, and the Funco or slave residence, belonging to Dona Rosa de Carvalho Alvarenga, a wealthy and influential lady.

Point Calaca is situated to the west of the fortress, and five miles beyond the river Bianga, which is only navigable for pinnaces and small boats; it is within the kingdom of Matta de Putama, which extends to the point south of the bar of the river St. Domingo. Although this place has often been destroyed by wars on former occasions, yet a large supply of hides and wax is at present obtained from it by the merchants of Cachen, of whom Alvaranga, Barreto, and Leabra, are the three principal. At the extremity of this kingdom, on the sea-coast, commences the territory of the Felupes of Botte.

To the east of Cachen the traveller beholds the extensive uncultivated fields of Sam-Sam, a border territory which the people are fearful of cultivating, lest their neighbours, the Papeis or Buramos of Churo, should annoy them during their operations, or deprive them of the produce of their labour.

Beyond the kingdom of the Papeis commences the territory of the Nagas, or Banhames; and again, beyond them, the region of the Balantas, which extends to the confines of the Mandingoes of Farim.

Between the Papeis of Baola and the Banhames a branch of the river St. Domingo flows in a southern direction. On approaching the island of Bussis, it divides into four different streams—the Jatta to the west, the Empernal to the east, the Aucora and the Esteiro do Pico to the south.

On the north bank of the St. Domingo, from the point of Om to the Esteiro of Sarah, reside the Banhuns, whose principal village is Buguendo.

Beyond Sarah, on the same side, is the extensive property of the Lady Dona Rosa de Carvalho Alvarenga. It is called Lions Poilao, was originally purchased from the Banhuns, and is well cultivated.

Eastward from the Esteiro of Sarah are the lands of the Cassangas, lying between the rivers St. Domingo and Casamansa, and reaching to the boundary of the Mandingoes, in whose territory is situated the Portuguese præsidium of Farim. This settlement is at least ninety miles upwards from Cachen, to which government it is subject.

In 1641 the Capitão Mor of Cachen, Gonçalo de Gamboa, founded at Farim, the settlement of Tubabo-daga, a term which, in the Mandingo language, means village of the white people. He,

with some Portuguese, removed hither from the village of Matampanha on the river Geba. Here they carried on trade, living with some Christian negroes at the village, where there was also a præsidium called Geba, after the name of the river.

From this, the river Farim or St. Domingo was declared by the Capitão Mor to be free for all settlers to trade upon.

This settlement of Farim was at first merely a village without fortifications. In the year 1692, however, in consequence of some dispute between the settlers and the Mandingoes, the former strengthened the place by surrounding it with a strong palisade, on which were mounted some guns. In 1835 the works were again put in repair, and mounted with new artillery carriages; but it was not only the strength of the fortification, but also some more important considerations, that kept the Mandingoes in peace; for being an intelligent people, they were perfectly aware of the advantages of that uninterrupted intercourse and trade with the whites by which they had been enabled to realize large profits. For this reason, although considered a warlike nation, they are in general inoffensive, and never proceed to extremities except when greatly provoked.

All the merchants of Cachen have their factories at Farim, from whence they receive the largest portion of their hides and ivory. They also export wax and gold, for which they receive in

return European merchandise, which principally consists of fire-arms, gunpowder, arrangoes (a sort of bread) tobacco, silver, and copper. The Mandingoes also export salt from the coast, and glue. To the latter article they attribute peculiar virtues, believing that neither marriages, contracts, nor any other kind of solemn agreement, can ever be effectually consummated without its presence, and they consider it no less essential as a means of restoring health to the sick. The Portuguese of this settlement and the Mandingoes also send to Cachen and to the coast white and blue coarse clothes, which are exchanged with the people on the seaboard for other goods; also rice, horse millet, and mendobi.

The Mandingoes cultivate large quantities of cotton and indigo of a beautiful quality; and no doubt it was from them or from Nallus that the inhabitants of Santiago, and others of the Cape Verde Islands, learned the value of this plant, of which they were for a long time ignorant.

The Portuguese population of Farim, including that of Cachen (which is 1800) and of the præsidium of Farim, amounts at present to 2,600, including the Grumetes, or Christian blacks.

Farim has a parish church called "Our Lady of Grace."

The chief in command at the præsidium is a military man with the title of commandant, and his authority is subject to that of the Governor of

Digitized by Google

Cachen. Both are subordinate to the supreme authority of the Governor of Portuguese Guinea, whose residence is at Bissao.

The second ancient and useful dependency of Cachen is the præsidium of Zinquichor, Ziquechor, or Isiquichor, as it is occasionally called. It is situated on the south bank of the river Casamansa, and was founded, in 1643, by the Capitão Mor of Cachen, Gonçalo de Gamboa, who had settled at St. Philip of Sarah; but, finding it unhealthy, had removed to Zinquichor, on the banks of the small river Bujets, a branch of the Casamansa, from which it separates about forty miles from its mouth. This river flows through the kingdom of Guinguim (Banhun lands), and enters the sea at Lala, in the bay of Bolor, where is another Portuguese præsidium, of which we shall soon have occasion to speak.

The river Bujets, or Guinguim, is commonly considered the most direct route to the interior, from Cachen to Zinquichor.

The inhabitants of Cachen come in their canoes to Bolor, where they enter the Lala, by which they proceed up to Zinquichor; but in their progress they are obliged to pay a tax or tribute, called daxa, to the King of Guinguim. Through this channel a considerable trade is carried on between Cachen and Zinquichor, principally in wax, hides, ivory, and gum.

It was no doubt the advantages to be derived

Digitized by Google

from the position which induced the Capitão Mor to found this præsidium of Zinquichor.

The district was formed into two parishes, with a church dedicated to "Our Lady of the Light."

There were also some Portuguese residents on the north bank of the river, at a village called Baoger.

The præsidium of Zinquichor contains about 700 inhabitants. The trench and palisades still remain, with three bulwarks built of brick, on which are mounted eight guns, but not in very good order.

No doubt the trade of Cachen would have increased had the Portuguese settlement at Baoger been continued, as through it access was obtained to the interior as far as Aldea dos Herejes, also called Jereja, on the river Vintain, which flows into the Gambia, joining it three miles above Fort James.

The population of the village of Herejes is principally composed of the Portuguese descendants of those who first settled at the Gambia.

In 1828 the French, regardless of all prior claim to possession by the Portuguese, and their exclusive privilege to trade on the Casamansa, took possession of the island of Mosquito, or Ito, at the north point of the bar, and established a small settlement, which, however, has not succeeded according to their expectations. Again, in 1836, they established a factory at Selius, above Zinqui-

chor, where their vessels come to trade, although in general they are not well received by the Cassangas.

In 1827, when it became known at the Cape Verde Islands that the French intended to take possession of the entrance of the Casamansa, Manoel Antonio Martius, administrator-general of the Orchilla, informed the Portuguese home government of it; but in consequence of the unhappy state of things consequent on the usurpation of D. Miguel, it was not until 1830 that any notice was taken of the communication by the colonial office. An order was then issued to fortify the island of Mosquito; but it was now too late, as the French flag proudly waved over its battlements. M. Martius immediately wrote home, informing the government that it was now out of his power to obey its instructions, and requesting fresh orders as to the course he ought to follow. He, at the same time, informed the government that he was given to understand that it was the intention of some adventurer to hoist an adverse flag on the point of Bolor; and if this should prove true, they (the Portuguese) would lose the two mouths of the Casamansa, as also of the St. Domingo. In consequence of this information, instructions were immediately sent out to erect a præsidium at Bolor, which is in the territory of the Felupes, and which is denominated Ponta do Baluarte, or Bulwark Point.

The above instructions were promptly attended to. The position of this bulwark is in 12° 10′ N. lat., and 7° W. long. of Lisbon,* at the extremity of a sandy shore, extending towards the village of Jafimco, which lies about one mile to the west of of it, on the border of a lagoon of fresh water. At the distance of nearly half-a-mile to the south there is a rock in the sea, called Point Banquinho, between which and Point Bolor is the channel through which vessels pass, at the distance of a musket shot, on their way to the St. Domingo or to the port of Bolor.

The village of Bolor lies to the north, separated from the Portuguese fortress by a marshy piece of ground, about half-a-mile long. This village was once so populous, that Caelho says, "it is as full of natives as of wild beasts." It is situated on the edge of the bay. To the east of it is Lala, inside of the Bujeto, which here enters the bay, and which extends to Point Om, north of the entrance of the river Farim.

Around are the villages of the Felupes, Ossol, Agin, Arame, Catam, Jobeli, Elia, and Varella—all within a radius of from three to four and a-half miles. Many of the inhabitants speak the Portuguese language, and all appear very friendly with the Portuguese in the præsidium.

About twelve miles to the west, on the way to Cape Roxo, on the sea coast, is the village of Socujaque, inhabited by Felupes, who are also

* From Greenwich 16° 8′ W.

friendly to the Portuguese. This præsidium is a very important position, as it forms the key to two rivers.

In 1831 the fortification was put into efficient order by the addition of two half-redoubts, on which were placed six guns, which commanded, to the south, the channel of Banquinha, and on the east the port of Bolor. The two redoubts are united by a stockade. At the same time the land around was drained, and a deep trench opened to encircle the fortress, which occupies an area of 300 square feet. There are two conduits, which convey the water across the præsidium into the trench. Officers' quarters, barracks for the soldiers, magazines, stores, a prison, and three or four private houses, were also erected within the *enceinte*.

At the time of my voyage these buildings were in a most dilapidated condition, which is much to be regretted, not only nationally and commercially, but on account of its being considered one of the most healthy points of the coast of Guinea. So highly is it estimated on this account, that invalids are sent there from Cachen, for the benefit of the cool sea breezes, which they can enjoy protected by the fortress from those alarms to which all white people are subjected in this settlement. The Felupes, who are averse to war, are much attached to white people.

Large quantities of rice are annually sent from Bolor to Cachen; and if the usual supply were

withheld, the latter would inevitably suffer from famine.

Bolor is also the great depôt of the surrounding region for the wax, hides, &c., collected from the Felupes, and the tribes of Matta de Putama and Rotte, or Papeis. It also secures the trade of the islands of Jatta, and the Caio or Costa de Baixo, or the Lower Coast.

The traffic between Zinquichor, Bissao, and Cachen also passes through Bolor; and in consequence of all these advantages the Capitão Mor desired that the custom-house, garrison, and public edifices might be removed thither from Cachen, leaving there only a fortified factory.

It is much to be deplored that so important an establishment should be abandoned and suffered to fall into decay; even now I doubt not that a sum of from 500*l.* to 1,000*l.* would be sufficient to restore it to a tolerably efficient state.

In 1852 there were only about twenty Portuguese resident at Bolor. Happily, from the active measures adopted by our youthful and greatly-beloved sovereign, D. Pedro V., and by the counsel and energy of "the friend of the Portuguese colonies," the present Secretary-of-state for Marine and Colonial Affairs, the noble and respected Viscount Sa da Bandeira, our foreign possessions have lately undergone such a renovation and general improvement, that I should not wonder if persons subsequently visiting this and other places described

by me should find a great change of scene, and many alterations for the better—and I rejoice in indulging in this hope.

Having detained my readers so long on the banks of the Casamansa, before visiting the Rio Grande, I shall merely remark, that of the great trade established in the middle of the sixteenth century by the inhabitants of Santiago with Porto da Cruz, or Port of the Cross, at the mouth of the river on the northern side, and also with Biguba, eighteen miles higher up, on the right bank, little now remains, and it is only occasionally that some vessel makes a call. What a difference from the period above referred to, when a more considerable trade was carried on than at Cachen, as described by Almada, Guerreiro, and Coelho. The first informs us that in 1594 a fort was erected near the large village of Porto da Cruz, for the protection of the shipping, which the French were then in the habit of capturing. The priest, Guerreiro, in his "Annual Relation," speaks of this port, of which, in 1603, Antonio Nunez was the factor, and states that by the discharge of ten or twelve shots he had preserved the priests of the mission of Biguba, of which Sebastião Fernandes was factor. He says: "I don't think there is any portion of the Portuguese possessions in Guinea where the people appear more healthy and vigorous than do the Portuguese of Biguba." But Coelho, in his description of Guinea, written in 1669, enters more at large

Digitized by Google

on the state of those places at that time: he says that, prior to 1640, Captain Christovao de Mello had, at the port of Guinala, a fortified residence, where he mounted a number of iron and brass guns, and that he had twenty-two vessels of his own; but that, in consequence of the constant broils with the natives, he removed the settlement of Bolola to a position above Biguba, where he also had a fort—all of which, however, he abandoned. When he returned to Portugal, in 1640, on the restoration of the kingdom, which had been usurped by the Philips of Spain, Henriquez at the same time abandoned the fort at Biguba, and returned to Portugal, in charge of eighteen ships.

It is strange that, since that period, no forts or establishments have been formed on the Rio Grande at Biguba or at Guinala, where, at present, ships only call occasionally to trade with the Biaffares and Mandingoes to the north, and also with Nallús to the south, or with the islands of Bijagoz, which are at the entrance of the Grande. Among these, on the north side, is the Portuguese island called Bolama, which lies to the south of the Esclavos or Slave island, originally inhabited by fugitive slaves, who fled thither from the factories of Porta da Cruz and Biguba, in the sixteenth and seventeenth centuries; and the Portuguese islands of Galinhas, lying between the two former, but more to seaward, a small channel being between it and Bolama,

and a larger one between these two islands and Esclavos on the south entrance of the river.

It might be supposed that those settlements of the river Guinala would, if they had not been abandoned, be at this day even more flourishing than formerly; for Coelho, speaking of the trade with them, said "that he and his uncle had amassed a large fortune in it."

After their abandonment, in the middle of the seventeenth century, the Portuguese who remained behind soon removed to the river Geba, which appears to be an arm of the Rio Grande, and enters the sea near to the island of Bissao.

They appear to have been attracted hither by the gold trade with the Mandingoes, and therefore settled down amongst the negroes at the village of Malampanha, in the kingdom of Geba, which is subject to the Farimbraco. From thence they traded with Bissao, at which port some of them resided, and where they were on good terms with the Papeis, among whom were a number of black Christians, the converts of Portuguese and Spanish missionaries who visited the neighbourhood in 1584 and in 1603.

About 1690 the "Company of Cachen and Cape Verde" directed particular attention to the port of Bissao, and in 1696 D. Pedro II. established there a fortified factory; and, as in all the conquests of Portugal, the clergy, considering that civilization could only be established on a religious

Digitized by Google

basis, with praiseworthy zeal took their lives in their hands and followed up the discoverers in their progress to the most inhospitable climes. Wherever the standard of Portugal was erected, there they endeavoured to implant the religion of the Cross. It was under the pressure of this apostolic zeal that the venerable bishop, D. Fr. Victorino do Porto, visited Bissao, where he erected a church built of stone, and dedicated to "Our Lady of Candlemas," and also the convent for the Capuchin friars. He was instrumental, too, in converting the king, Becompolo-lo, and a number of his people, to Christianity. This excellent bishop established at Bissao a mission, which was afterwards very successful in converting the natives; the village also increased daily in trade and population, until. in 1776, D. Joze I. considered it of so much importance, that he built a fortress to protect the interests of the town.

The island of Bissao, of which the chief town is St. Joseph, is the principal of the Portuguese settlements in Guinea: it is twelve miles long from east to west, and ten broad from north to south, and is divided into six districts, each of which is under the control of a separate petty prince, all being subject to the King of Jantim, vulgarly called King Joseph, from the town of that name.

It is separated from the island of Bussis by the Esteiro do Pico (so named by Pimentel), which is a branch of the Empernal. Bussis is about eight

Digitized by Google

miles long from east to west. It is said that better palm oil is manufactured here than at any other place in Guinea. It also abounds in rice and wax. To the west of it lies the island of Jatta, from which it is separated by the river Ancoras, which there enters the sea. Ships find shelter both here and to the south of two islets, or behind them, and also at the point of the island of Bussis, at a little port where there is a village belonging to the king, the Papeis of which are serfs of the sovereign.

The island of Jatta extends twenty-one miles from east to west, and affords abundance of cattle and rice, and some wax. To the south-west, separated from it by the Esteiro de Catharina, lie the two islets of Caio, which answer as landmarks for vessels passing through the channel.

The largest is about three miles in circumference, and is the only one inhabited. The small one is covered with trees, but no persons reside on it. Between the islands of Bussis and Bissao is the isle of Elephante. To the south of Bissao is the wide expanse of ocean, with the island of Arcas, at some distance to the south of which is Bolama. To the east, and opposite the port, runs the Empernal, a river which divides Bissao from Balantes, opposite to which is the kingdom of Antulla. Beyond the Empernal is the mouth of the river Geba, where is the Portuguese settlement called St. Joseph de Bissao.

Digitized by Google

This is a fortified town, having a square redoubt built of freestone, and flanked by four bulwarks, the front of each of which is about 100 paces long. It is surrounded by good trenches, which are at present used as garden ground. The fortification is mounted with forty-three iron and nine brass guns of different calibres. In the fortress are the governor's quarters, barracks for 200 soldiers and their officers, the church, the custom-house, and very large store-houses, built of stone and covered with tiles. The walls of the town are forty feet high. A well which had formerly been sunk is now dry; the soldiers and inhabitants are therefore obliged to obtain water from the Fonte do Rey, or king's fountain, which is situated about a mile west of the town, on ground belonging to the natives; and when any disagreement occurs the latter immediately take possession of the fountain, and the Portuguese are obliged to fight for their daily supply.

The fortress is about 100 paces from the beach. On each side of the principal entrance stand two pillars or joisink blocks, which serve as marks to the ships where to cast anchor.

The port, although it has some shoals formed by mud from the river Geba, is nevertheless capable of containing ships of large tonnage.

Opposite to the anchorage is the Ilheo do Rey, King Islet, or Ilheo dos Feiticeros, Sorcerer Island, on which, in the opinion of many persons,

Digitized by Google

the mercantile establishment of Bissao ought to have been formed. But it was necessary that the islet should be surrounded with fortifications within range of the artillery of the fortress; and unfortunately there were some sacred trees, next to which is the greatest Xina in all the Papeis territory, to which the people all devoutly repair by thousands every year, during the full moon of the month of March, to celebrate certain rites and ceremonies, and consult the oracles respecting their agriculture, and concerning matters connected with the interests of their nation. It is there also they perform the usual obsequies of their kings, and elect the successors to the crown. Thither they resort by thousands, all armed, and to offer any opposition would indeed be a dangerous experiment for any of the new settlers, as it would undoubtedly be considered a *casus belli.*

As a proof of their veneration for those sacred places, I would just mention that a terrible war broke out with the Papeis of Churo and Cacanda, which raged for two years, caused by Governor Cabral cutting down one of their sacred trees.

A little to the west, outside of the walls of the town, but under the protection of the guns, there is a village of about 300 cottages and huts, eight or nine of which are covered with tiles, and only four built of stone. These are the residences of Portuguese mercantile settlers, of some agents of English houses at the Gambia, and some French agents

from Goree. The remainder of the population consists of Grumetes, or native Christians.

The village being open to free-trade, the blacks often exceed the bounds of moderation, and cause a great deal of trouble to the general traders.

One-and-a-half mile west of Port Bissao, on the same island, there is a small village of Papeis, called Bandim, which is a great resort for foreign smugglers. This evil might easily be prevented by the erection of a fort, and by making Bissao exclusively the place for receiving and discharging cargoes.

Bissao obtains its extensive trade from Geba, Fa, and Ganjarra, which is about 100 miles higher up on the Geba. There is also a regular daily market held at Bissao, where there is a considerable sale of rice, salt, wax, palm-oil, and glue, supplied by the Ballantas, the islands Bussis, Jatta, and Caio, as well as by the Archipelago of the Bijagoz.

Proceeding from Bissao, we enter the river Geba, which flows in a north-east direction, dividing the kingdom of Goale from Balantas, northwards, and Cofo, belonging to the Biaffares, at the south, until we arrive at the Coroas, or downs, of Goiaje, ten miles from the mouth of the river. This range of sand-hills or downs extend on each side of the river for a considerable distance, leaving in some places so narrow a channel that two canoes can scarcely pass abreast. The sand-hills rise so high

as not unfrequently to stop the progress of the tide for three hours; and during the spring-tides they cause that strange phenomenon called, there and in Portuguese India, Macareo. The sudden and powerful flux and reflux of the tides is very dangerous to the boats which may then unfortunately be in the narrow channel of the river; for the tide, when impeded by the sand, cuts for itself a channel through the impediment: the sand is also sometimes broken through by the hippopotami. The boats made use of in this navigation are in general of a large size, capable of containing about 100 persons, independent of cattle and merchandise.

Having passed the downs, the river becomes narrower as it flows from the east, dividing the kingdoms of Anchomene and Achum, to the port of Almadias, which is the commencement of the territory of the Mandingoes. Ten miles distant from this is the Portuguese præsidium of Geba, 100 miles from Bissao.

In this præsidium there is a village, principally inhabited by black Christians, a few mulattoes, and nine or ten whites. The inhabitants altogether amount to about 1,400, although formerly there was a much larger number, who subsequently removed to another præsidium, called Farim, which we will notice more at large in its proper place.

Geba at present has no fortification or palisade. Of the above 1,400 inhabitants, 600 are free, and

the remaining 800 are slaves. All live on the most friendly terms with the Mandingoes Mussulmen, and also with their neighbours the Biaffares, thus rendering it unnecessary to keep at that place a commandant or any detachment of military. However, it would not be amiss to appoint as a magistrate some officer acquainted with the customs of the people, and possessed of influence amongst them.

Geba has a large market, where is exposed for sale a considerable assortment of various commodities, such as gold, ivory, hides, and other produce of the country—all of which are bartered for such articles as salt, glue, and European merchandise, which is conveyed in large canoes from Bissao, the trade of which place would be but inconsiderable were it not for that of Geba.

Any company trading with the natives living on the borders of the rivers leading into the interior, if judiciously conducted, would realize large profits, particularly in salt, glue, firearms, and gunpowder, the four articles most in demand; for these they would obtain in barter the various commodities brought, as above mentioned, to the markets of Farim and Geba.

The distance between the two præsidiums of Farim and Geba is about fifty-four miles, forty-six of which are by water, goods being conveyed in canoes from Farim to Tandegul on the river Farim; from Tendegu to the village of Geba is eighteen miles overland.

The præsidium is established on the right bank of the river Geba. It is pleasantly situated, being surrounded by groves of trees; but although the inhabitants are nominally Christians, the parish church of "Our Lady of Grace" is almost deserted.

On the left bank of the river, twelve miles from Geba, and opposite to Port Almadias, is another præsidium, called Fa. It is in one of the Mandingo villages, where, in 1820, a Portuguese merchant established a factory, which is at present in possession of the Government. The canoes trading between Bissao and Cachen are in the habit of calling; and trade is also carried on with the Biaffares, who reside on the left bank of the river.

Distant about six miles from Fa, on the same side of the river, is another præsidium, called Ganjarra, established on the 31st of December, 1843. It was formed by permission of the chief or king of Ganjarra, for the purpose of carrying on a trade with the Biaffares.

Passing on from Bissao to the Archipelago of Bijagoz, we would remark that the Portuguese possess the two islands of Bolama and Galinhas, at the entrance of the Rio Grande. The island of Bolama originally belonged to the King of Guinala; but he, in 1607, presented it to the Portuguese, that they might be enabled to defend themselves from incursions of the Bijagoz; and although it

Digitized by Google

has remained in their possession ever since, they have never yet formed any permanent establishment on it. A large quantity of wood, however, is obtained from it; and the neighbouring kings often afford aid to our men in the performance of the work, without expense for labour or payment of duty on the timber.

Portugal remained in undisputed possession of Bolama until 1792, when a company was formed in England, which, regardless of all prior claim by those who had been proprietors for three centuries, established a factory on the island, almost in sight of the Portuguese fortified town of Bissao, the governor of which earned for himself great censure for his pusillanimous conduct on the occasion, in allowing this anti-national innovation. But although the Portuguese did not resent the invasion, the natives in some measure did; for, looking upon the English as intruders, they had recourse to arms, determined that there should be no cessation of war until what they considered an obnoxious action was punished. The consequence was that these invaders of the Bolama territory were ere long ignominiously expelled.

After this the Portuguese continued to cut timber as before, without any molestation, the King of Guinala rendering every assistance, as also the King of Canhabac, who, in 1828, ratified a contract, which had been previously entered into, respecting the island of Bolama.

Digitized by Google

In 1830 a Portuguese præsidium was established on the island, notwithstanding a strong remonstrance to the contrary by Colonel Findlay, the English governor at the Gambia.

In the statistics of the colonies of the British empire, by R. Montgomery Martin, Esq., published in London, 1839, it is stated that in 1792 an association was formed in England with the view of planting a settlement in the island of Bolama; but though no opposition was made in the first instance, the difficulty of establishing a new colony under circumstances so unfavourable, and especially in the face of the hostility of these rude neighbours, obliged them to desist.

The fact is now patent, that the island legitimately belongs to Portugal, whose flag has floated over it since 1830.

Caetano Joze Nozolini, a wealthy merchant, had, in 1835, built a house and extensive stores there, and brought under cultivation a large portion of the ground. But he sustained a severe loss in 1839, when (as has been stated) an English sloop landed some men, who immediately proceeded to capture all the slaves who resided on his plantations, whom they conveyed away, together with a little schooner belonging to him, which was then in port. The schooner, not being considered of any great value, was afterwards restored; but the slaves were conveyed to Sierra Leone. However, the proprietor did not sink beneath the blow, but

Digitized by Google

with renewed energy commenced operations on his farm; and he is now again able to produce a large quantity of good coffee, which, as it grew there formerly in a wild state, appears to be indigenous to the soil.

The island is capable of producing not only coffee, but almost all tropical productions, its fertility being very great, and the supply of water abundant.

But that which gives its principal value to the island appears to be its extensive forests of timber, of which mahogany forms a large portion. Among the other productions, such as maize, rice, and yams, there is a peculiar fruit, common to all the islands of Bijagoz, called Mancarra, in appearance like a berry, and growing beneath the surface of the earth. A quantity of wax is also obtained here.

The beach is visited by turtle, and a quantity of amber is collected on the shore. The forests also are frequented by numerous elephants.

The island is eight miles long from east to west, and from three to four broad from north to south. Its circumference is from twenty-four to twenty-seven miles. It is situated so near to the mouth of the Rio Grande, that it appears as if connected with the mainland, and apparently forms the northern point of entrance. To the south-east of the Rio Grande is a port called Prainhas, which is considered safe, except in time of squalls. It has a

Digitized by Google

good landing-place, and a supply of excellent water close at hand. The port is from sixteen to twenty-five fathoms deep, increasing twelve feet during spring-tides.

I have no hesitation in saying that if ship-builders were to form an establishment here they would find it remunerative, as there is such a plentiful supply of timber to be obtained at a nominal price.

Two miles to the south-west of the Point of Bolama lies the island of Galinhas, between which there is a channel for ships coming from the north, to enter the Rio Grande. This island is five miles long, and between two and three broad; its circumference is about fifteen miles. It is quite as fertile as Bolama, and possesses an extensive spring of good water, which flows copiously from the fissures of a rock. There is an abundance of wood; a quantity of turtle and much amber are found on the beach; but there is no port, except a small one for canoes and small boats.

This island was granted in 1830, by the native king, Canhabac, to a Portuguese merchant, Joaquim Antonio de Mattos, who formed a neat rural establishment upon it. At his death he bequeathed the island to the Portuguese government.

The entrance to the Rio Grande is to the east-north-east of these two islands.

In these portions of the coast of Guinea, although they are considered most unhealthy, the heat is not

more intense than at the Cape Verde Islands. The rainy season almost invariably commences about the end of May, and is generally accompanied by heavy squalls from the south-east, which are preceded by dense darkness. These rains continue to fall very heavily for two or three hours: when the wind changes to its usual point, the north-east, the atmosphere again becomes clear and serene. In September there is an abundance of rain, which sometimes continues all day, accompanied with soft south winds. From October until May the north-east wind prevails with little intermission: this period is called their "dry season." In the mornings of December and January there are land breezes from the east, much stronger than those in the Cape Verde Islands.

Carneiradas, or fevers, being so prevalent, it is very dangerous for white people to expose themselves to the sun, but still more so to the night dews. Intemperance of every kind, especially drunkenness, unfailingly exposes its victims to great danger; and it is in a great measure through the want of proper precaution in this respect that so many Europeans fall a sacrifice to the unhealthiness of the climate.

The natural productions of Portuguese Guinea abound according to the difference of soil, which is in some parts argillaceous and very prolific, and in others of a sandy and unproductive nature. The dogged stupidity of the natives—who are in a

Digitized by Google

very primitive state, and are wedded to their ancient customs and modes of cultivation, from which it is difficult to move them—is a great drawback to improved cultivation.

The country contiguous to Bissao, Cachen, and Zinquichor, is low and muddy, without mountains and hills, and presenting no dry soil, with the exception of some patches rising up here and there in the centre of the rivers, and the sandy wastes on the sea-shore. The people thereabouts devote themselves almost exclusively to the cultivation of rice and the rearing of cattle; but the Papeis residing in the neighbourhood of Bissao and Cachen, and the Banhuns near to the præsidium of Zinquichor, cultivate some beans, paianco, and fruit, for the consumption of these settlements.

The Portuguese who reside there confine their attention principally to trade. They have merely small kitchen-gardens for the supply of vegetables for their own consumption.

At the time of my visit to Africa there were some projects afloat for the improvement of the rural districts, which I hope by this time have been matured and fully developed.

The rice in general is of a dark colour, and has by no means a prepossessing appearance, though it has a pleasant taste; however, there is an exception in what is called the Gambia rice, which is pleasant to the eye as well as to the palate. The dark, common, cheap rice is called the Felupe rice. The

plant is first cultivated in nurseries, whence it is removed to the bolenhas, or fields, in which it is planted in furrows, opened with the adaba, a long handled, semicircular wooden shovel, edged with iron. The natives use it with great expertness, and dig twice as deep with it as they would with a common spade. These fields, when near to the sea, are protected by high dykes of earth, strengthened by stakes, and are surrounded with deep ditches, from which the water is conducted outside by means of pipes made of the trunks of trees, which in time of spring-tides are stopped up; these they call "bombas," or pumps.

When the tide is ebbing they are opened, that the ground may be drained of any water which has forced its way in. However, with all their precautions the spring-tides often force their way through every barrier, and inundate the bolenhas. Notwithstanding this drawback, however, there is a very large production of small rice. When first gathered it is quite white; but the Felupes have a strange custom, which appears to arise from a provident motive, and is worth the consideration of political economists: they preserve one year's crop until that of the following year is gathered in, and in the meantime spread the rice on straw, in a loft over the place where they cook their provisions, all the year round. There being little ventilation, I doubt not that it is the smoke which gives the rice the yellow colour it as-

Digitized by Google

sumes; this process also no doubt preserves it from insects. The rice of the Papeis Banhuns, and Balantas, is similarly cultivated, but is not preserved in the same manner. The former is sold at the nominal price of 1*s.* 9*d.* the arroba of 33 lbs., while the latter obtains as much as 2*s.* 9½*d.* the arroba, of 32 lbs. Both are disposed of by barter, and realize a profit of about 100 per cent.

The Farim rice is considered most valuable; it is also small, but white. The common rice is the usual food of the inhabitants of Guinea: they use it with palm-oil, or the fat of bacon. Some millions of pounds weight of this rice are exported annually, principally to the French settlement of Goree, whither it is conveyed in French vessels; some is also sent to the English settlements on the Gambia; and in case of a dearth at the Cape Verdes, the rice of Guinea is their *dernière ressource.* The rice most in demand for the English market is what is called the Gambia rice: it is white, and similar in appearance to the Caroline rice; and if proper machinery were used, and it were husked in a mill instead of a mortar, would equal the latter in appearance, as it does in flavour. There has been an increasing demand for it, and a cultivation commensurate with that demand for the last thirty years; and I have no doubt, now that particular attention has been directed to Western Africa and its capabilities, this will continue to increase. The price it realizes is 5*s.* 4*d.* for the

Portuguese arroba of 32 lbs. It is sold by barter, and gives a profit of 100 per cent. The July moon is the favourable season for sowing.

The cows and oxen of Portuguese Guinea are very small, being even less than those at the Cape Verdes, although they appear to be of the same breed; they are, however, very fat. The hides are of a superior quality, and much in demand among the Portuguese, English, and French. They are said to be peculiarly fit for covering trunks, &c.; the usual price is 4½*d.* per lb. They are given in exchange for other goods; the greater number come from Geba and Farim.

Wax, ivory, tortoises, and dendem, or palm-oil, form a large item in the trade of these people—all of which articles can be easily obtained in the forests, where innumerable hives of bees are continually preparing the wax. To secure this the bees are expelled by women and children, who throw fire at them to drive them from the hives, and then rob them of their store. The honey, not being so much in demand, is not considered so valuable as the wax. The wax is brought to the Portuguese settlements, where it is received in exchange for various descriptions of goods; the purchasers put it through a process called there "calda pura," and, when cleansed and properly prepared, it assumes a yellow colour, similar to that of the yolk of an egg. It is then bartered with foreigners for other merchandise; the usual price obtained for it is 21*s.* for the arroba of 32 lbs.

Ivory is also collected in the forests, being left there by those who hunt the elephants, which come down from the interior. The price varies according to the size of the tooth; the one called the "Marfim de Lei," or "lawful ivory"—*i.e.*, large, or of the best quality—being sold for 3*s.* 8½*d.* per lb. The tortoise-shell is obtained from the islands of Bijagoz. The palm-oil, called in the country the red oil, is extracted from the dendem palm-tree, a species found in great abundance along the regions bordering the sea. It is principally purchased by soap manufacturers and chemists.

There is another production, called the glue oil, which the negroes bring to market. It is extracted from a description of the palm-tree, of which there are large quantities in the territory. It is much more suitable for burning in lamps than the cocoa-oil. The fruit of this tree, called cola, or glue, they chew, and are very fond of it; and with the saliva which it produces they smear their bodies, thus, they say, preserving them from being annoyed by mosquitoes: many other medicinal virtues, the creation of their own superstition, are also attributed to it.

Some white cotton, which is collected from the plants that grow spontaneously all over that part of the country, is also brought to market. This trade might be increased to an indefinite extent, with comparatively little outlay. A particular kind of incense or perfume, extracted

from a tree or shrub which grows there in abundance, is another valuable article of trade. An alkaline salt, extracted from seaweed, is exposed for sale at Cachen, and still more plentifully at other places, particularly at Bissao. It is sold cheap, and sent in large quantities to Geba and Farim, where it is in great demand, not only for home consumption, but also for exportation.

There are also many persons who travel with merchandise, which they exchange for native produce. This they carry to the præsidiums, from whence it is forwarded to Bissao and Cachen.

A great quantity of gold is now, as formerly, brought to the English merchants of the Gambia by the Mandingoes, and bartered for European merchandise; but so far as I can judge from the prices obtained, there are other native commodities which would pay better in the Lisbon market. If, however, a factory were established at Geba, where the Mandingoes could obtain an equivalent for their gold, it would save them a journey of more than 150 miles, which would be to them a great consideration, as they would look upon Geba as their home.

The Mandingoes also bring to market cotton cloths and bands, the latter being used as small change to purchase provisions, &c.

The country abounds with domestic fowls of a small breed, which appears common to this part of

Digitized by Google

the African continent. There are also what are called coral geese, pigs, and oxen, but no established butchers' shops, so that the settlers must alternately kill the animal and divide the meat, at certain prices, which are paid in gold. The prices in general are—for a fowl, 3*d.*; a goose, 5*d.*; pigs, from 8*s.* to 12*s.*, according to the size and weight; an ox, from 16*s.* to 24*s.*; but, considering the profit put upon their goods by those who purchase the food, the price paid for the articles may be considered as but one-half the above. Eggs, fruit, and millet are sold at prices corresponding with the above tariff.

On the verdant and fertile banks of the large rivers of Guinea, ornamented with the mangue trees, and in the dense forests and the numerous cultivated fields, a naturalist would find ample scope for indulging, to its fullest extent, his love of science; while he might cull sufficient information, relating to a variety of unknown flowers, to afford a delightful treat to the lovers of botany.

Some of the most remarkable of the botanical productions are the following: — the wax-tree *(Parinarim Excelsum)* which grows to a great size, and in which the bees generally build their hives; the bamboo, not unlike that of India, with a very hard cane; an enormous species of baobab *(Adansonia digitata)*; country gall *(Centaura Minor)*, which covers the field—(by boiling this plant with quick grass and the pith of the papaya, a medicine much

Digitized by Google

used in fevers is obtained); the mangue, a description of willow, which grows on the banks of the rivers, forms an impenetrable barrier; the micheri is a majestic tree, said never to be attacked by worms, a circumstance which, if true, is well worthy the attention of ship-builders and others; the monpataz produces a most delicious fruit, and has some resemblance to the medlar-tree; the cola, or glue palm-tree, before mentioned, producing the fruit of that name, is something in appearance like the chestnut; the palm-tree, producing the palm oil—the large palm-tree, from which is extracted the palm wine—is, as I believe, the *Elais Guineensis*, or incense tree, from which is extracted a quantity of perfume; the papaya is a tree which, as before observed, they mix with the country gall for medicine; the poilao is a tree of very great dimensions, with thick foliage, of which the negroes make their large canoes; the fruit is like a calabash, and contains the seed embedded in a downy substance, called the wool of the poilao; the sibe is a tree the timber of which is used for roofing purposes; from the zimbro is extracted the gum arabic; and the coal wood tree is of a very hard substance, much used in making palisades, &c.

Cabbage and lettuce are only found in the small gardens of the Portuguese.

Respecting the mammalia of this part of the country, there are large numbers of those common to Africa. Of wild beasts the buffaloes are the

Digitized by Google

most numerous. The cachorrode mangue, the mangue's little dog, is an animal about the size of a cat; it is of a black colour, with a rough skin and a long bushy tail; it lives on the mangue tree, and if caught when young is easily tamed, and becomes very useful as a rat-catcher; the marine horse, or hippopotamus, is celebrated for attacking canoes in a body; the fritamba is a species of the family antilopidæ; the jaquindor, a large description of rat, with very large ears, and very destructive. There is also a species of orang-outang, and small monkeys called fidalgos or nobles; the sim-sim, which has a body resembling a gazelle, the head being like that of the zebra, but with horns.

Of birds, the most remarkable are the ganga or trumpeter bird *(oiseau de trompette)*; the geme, a large bird, of ugly appearance, with a very large beak, which hangs down on the breast: it can fly but a short distance, and is of a black colour, except under the tail, which conceals rich downy feathers of a delicate white colour. It is purchased by the French, who bring it to Europe, where they obtain a high price for it: it is easily tamed. The general is a beautiful little bird, of a scarlet colour, with yellow wings; it is a most melodious songster. The jagudy, which is the same as that called at the Cape Verdes Manoel lobo.

Of the reptilia there are large numbers of different species — among which may be mentioned the boa-constrictor and the terrible cascavel; the

Digitized by Google

black and the blue cobra, the dark crocodile, &c.

In Guinea the insects are the same as those found at the Cape Verdes, but in immense numbers. The natives, to save themselves from annoyance, wash their bodies with a lotion or decoction obtained from certain plants, as before mentioned, as a preventative, and also with the cola.

The insects most worthy of notice are the baga-baga, which sweep along the fields like a torrent, wasting and destroying all within their reach—killing the domestic fowls, destroying the woods, even the mud or earthen walls, and merchandise, in fact, almost everything that comes in their way. In January and February (just the time of my first voyage), when the strong land breezes blow, it is most astonishing to see the large quantities of red locusts, almost the size of a sparrow, which come from the interior. They have the appearance of dense clouds, and, when coming between you and the sun, obscure the light in a great degree. When they alight they consume all vegetation which comes in their way; but fortunately, by the time they make their appearance the rice is generally gathered in and stored, so that it is principally the straw of the rice-field which they devour.

There are large quantities of frogs in the rainy season, but they are not injurious. The coast abounds in fish of the same description as found at the Cape Verdes. Large quantities of amber are also collected on the sea-beach.

Digitized by Google

There are among the negroes some very good carpenters, smiths, and potters. Their work is in general strong, but rough; the principal work of the former is in shaping canoes out of the trunks of trees, with an axe or adze.

The inhabitants of the towns have some slaves, who work as carpenters or calkers. Some young Grumetes were sent to the marine arsenal at Lisbon to learn different trades, but they all died on their return voyage home.

Bricklayers and tailors have of late been introduced into Cachen. Numbers of the negroes manufacture coarse mats and baskets, called cofos, which are much in demand. The Mandingoes tan and prepare Morocco leather, which they manufacture into various articles.

The most recent returns of the commerce of Bissao, to which we can at present refer, are those for the first quarter of the year 1853. From these we find that the value of the imports conveyed in Spanish, Portuguese (colonial), French, and English ships was 1264*l.*; while the exports amounted to 3571*l.* It is to be observed, however, that in the ports of Portuguese Guinea all the trade being of permutation, the value of imports must approximate to that of exports more than appears from the above statement; for, in the first place, the imports were valued at a very low price by the Custom Houses, so that the real value must be considered as three times the amount stated; and, in the se-

cond place, the merchants of Bissao and Cachen having always in store goods sent to them by the mercantile houses of Gambia and Goree (of whom they are the agents in Portuguese Guinea), the ships arrive at the end of every quarter to take the charge of their goods brought in the preceding one. For this reason the value of the imports and exports for a whole year cannot be inferred with any accuracy from that of a single quarter.

The annual exportations of Cachen and Zinquichor respectively are not less than, for the former, 13,333*l.*; and for the latter, 10,000*l.* There are about thirty or more English and French sloops, which trade between Goree and the Gambia, and which generally make two or three regular voyages yearly.

CHAPTER VI.

Sierra Leone—Origin of the Name—Insalubrity of the Climate—Historical Notices—The Kroomen—A Reverend Pilot—Appearance of Sierra Leone—The Governor's Mansion—Refuge for Liberated Africans—Residence of the English Bishop—The Slave-Trade—The Lion Mountains—Towns of Wellington and Kissey—Cape Shilling—Domestic Arrangements of the Dwelling-Houses—Mosquitoes—Waterloo—A Missionary Service—Education—Coloured Teachers—Attack of Fever—Mountain Scenery—Freetown—The Legislative Council—Service at the Cathedral—Portuguese and English Military Officers—Farewell Visit to the Governor—British Policy in Sierra Leone—Opulence of several Liberated Africans.

It was at daybreak when we discovered the lofty range which gives its name to this British colony, called by the English Sierra Leone, which is situated in 8° 30′ N. lat., and 13° 18′ W. long., from Greenwich.

The name Sierra Leone, or lion's chain of mountains—as *Serra* in Portuguese, and *Sierra* in Spanish, both mean a saw—was originally given

Digitized by Google

to this place in consequence of the *serrated*, or indented, appearance of the mountains, when first seen on approaching the mainland from the sea.

The name of Leoa, or Leone (lions), is supposed to have been given in consequence of the large number of those monarchs of the forest roaming about when the place was first visited; or, as some suppose, in consequence of the great storms experienced here, during which the loud reverberation of the peals of thunder, as it rings through the mountains, resembles in some degree the roaring of the lion. The former hypothesis no doubt is the correct one. The early inhabitants of this country called it "Pomarong."

As we approached the land, we could only see in the distance what appeared to be clouds; but the experienced seamen informed us that these were the mountains of Sierra Leone, which, as we approached, became more distinct in their outlines, presenting a sublime picture, which none but those who have for some time beheld nothing but the monotonous level of the mighty deep can duly appreciate. As we neared the mainland, we could distinctly observe the beautiful verdure and green foliage peculiar to tropical climates, reaching from the base apparently to the summit of those lofty mountains, which rise several thousand feet above the level of the sea.

The climate is so unhealthy to Europeans and

Digitized by Google

white men in general, that it has, not misappropriately, been termed "The white man's grave." Notwithstanding this, and the impression naturally engendered by it, I confess that—whether the desire might be considered suicidal or heroic—I felt a degree of eagerness to visit the place. No doubt, the reminiscence of former days, when it was a Portuguese settlement, conduced in no small degree to excite this feeling—for it was discovered so early as 1447, by Alvaro Fernandez. It was subsequently abandoned, in consequence of the unhealthiness of the climate; and, being bombarded by the French, was brought to great straits. But my principal anxiety was personally to witness the working of the system of freedom in a British colony, which is looked upon as the great emporium of emancipated Africans, and a city of refuge for the poor slaves snatched from the fangs of those ruthless dealers in human flesh and blood, the African kidnappers. I say I felt a great desire to witness the working of the system with regard to these poor creatures, as I was going, deputed by my sovereign, to be a guardian of their rights, and to aid, by my feeble counsels—as Arbitrator to the British and Portuguese mixed Commission at Loanda—all measures calculated to check or suppress that iniquitous and diabolical system, the African slave-trade.

It is stated by Portuguese historians, that Alvaro Fernandez, nephew of João Gonçalves, Captain of

Madeira, having discovered this part of the continent, in 1446, set sail with renewed enthusiasm in 1447; and having passed the Cape Verdes and the Cabo dos Mastros, entered a river supposed to be the Cace, where he captured a woman, and on his return to the boat was wounded in the leg by a poisoned arrow. He extracted, as he supposed, the poison; and, although wounded, prosecuted his voyage until he arrived at a sandy point in the direction of a large bay, about 330 miles from Cape Verde, supposed to be Furna de Santa Anna, about eight miles south of Sierra Leone; but feeling in pain from his wound, he returned home to Portugal, and was rewarded with the gift of 200 *doublas*, ancient Portuguese coin—100 from the Infante D. Henrique, and 100 from the Infante D. Pedro, who was then the regent of the kingdom.

I searched particularly for any vestiges of the famous Castle of Mitombo, built at the port, and mentioned by Pimentel in his writings; but my researches were unsuccessful.

After entering the river, or Bay of Sagrin, the channel continues to within about one mile from the shore on the north. Beyond this there are shoals up to where what may be called the true north bank of the river rises from the water. The south side is bordered with very high trees down to the water, which gives it a very romantic appearance; and, to add to the beauty of the scenery,

Digitized by Google

here and there are to be seen the huts of the liberated Africans, together with some more substantial cottages, built in the European style, all surrounded by various tropical productions.

We were soon visited by a canoe, rowed by two Kroomen in a half-naked state. They belonged to a nation of free blacks, almost all of whom are seamen. Their home is at Krootown, from whence they derive their name, which is a suburb of Freetown. They are the descendants of a people called the Sistres Kroo, who inhabited a territory situated in 4° 50′ N. lat., and 8° 48′ W. long., between the Cape Mesurdo and Cape Palmas. In the canoe was a man dressed in shirt, trousers, white jacket, straw-hat, and shoes. I was informed that he was "The Rev. Pilot," which was subsequently explained to mean that he followed the twofold profession of priest and pilot, being, in this double capacity, a guide both spiritual and temporal. Had we been entering the haven of eternal rest we no doubt would have been glad of his spiritual advice and direction; but on the present occasion we availed ourselves of his terrestial, or, I should rather say, aquatic, functions of pilot, to guide us into the haven "where we would be." Notwithstanding this consideration, perhaps the union of the two offices was well suited for the guidance of Europeans first entering the "white man's grave."

When our Rev. pilot came on board, I was in the act of requesting from him some information as to

what hotel I could resort to, when we were interrupted by the vociferations of a number of females, who had also boarded the steamer, and who, in broken English, requested the passengers to read some documents which they were exhibiting for our enlightenment and edification. They reminded their hearers of those worshippers of Baal who expected to be heard for their loud speaking, or of the vain repetitions of the Pharisees, who expected to be heard for their much speaking. It was some time before I could understand this display of tongues, which was in every way worthy of Babel. At length I made out that they were laundresses, and that the documents they exhibited were nothing more or less than recommendations received from various captains and commanders of vessels, as to their efficiency and honesty in their calling.

After making our arrangements with these sable ladies, who undertook to do for us what we could not do for them, namely, to wash us white, I accompanied the captain on a visit to the governor, and also to the Brazilian consul, to solicit assistance in facilitating the coaling, watering, and provisioning of our vessel.

On our arrival at the quay, near to which I saw what I believed to be the commissariat stores, the custom-house, coal-magazine, &c., I was much pleased at beholding, for the first time, some of the black West-Indian regiment on guard, dressed in red coats and accoutrements complete.

The heat, even at this hour (9 A.M.), was excessive. The thermometer, as I was informed (having twice visited Sierra Leone), generally averages from 80° to 90°; indeed, I have found other tropical climates I have visited much hotter. We were very desirous of obtaining some horses or vehicles to carry us to the governor's residence, which is situated on what may be termed the lower hill; and above which, higher up on the Tower Hill, are the barracks for the garrison. Our principal object in desiring some conveyance was to avoid the burning exhalations of the long, sandy streets, up which we should have to toil in our approach to the residence of the governor. As we proceeded, we accosted an intelligent-looking black man, dressed in a kind of livery or uniform, a blue coat and red collar, and bearing a cane in his hand. We requested him to inform us where we could be accommodated with some description of locomotive. He informed us he was a policeman, and that it was in his power to obtain for us a couple of horses. Whilst he was away, we remained standing at the corner of a large building with a square tower, and surrounded by an iron railing. It was the Anglican cathedral of St. George, and the only one I met with on all the western coast of Africa. Having waited some time, and contemplated the various black figures passing and repassing, and listened to the various descriptions of lingo used by each,

moralizing, also, upon what we saw and heard, we were at length relieved by the approach of our sable friend, the policeman, with the two horses, which, we were subsequently told, belonged to, and were kindly lent to us by, the respectable Don Adolfo Guillemar de Aragon, now Consul-general of Portugal at Sierra Leone. We now proceeded towards our first destination, the Government-house on the hill. On our way we observed that the cathedral was situated in the best and most respectable district of the town, looking towards the port in the front, and having the hills in the background. On one side was a large field, partly laid out in garden-ground, and some cottages belonging to poor people; and, on the right-hand side, Krootown, Soldiers' Town, &c. Amidst this populous district rises up an elegant edifice, called Christ's Church, belonging to the Protestant mission; as also a chapel of the Wesleyan society, which, as I was informed, possessed also at the port a school-house, called "King Tom's," the arrangements of which were excellent. My informant was the Rev. Thomas Devereux, an Irish Catholic clergyman, who had visited the colony for the purpose of seeing how it was conducted. As we rode along the red, sandy streets, the turf and Bahama grass, neatly kept, on both sides of the carriage-road, and the white-washed cottages, had a very pleasing appearance. There were also some very neat and

Digitized by Google

comfortable-looking houses; but what particularly attracted our attention was the residence of the United States Consul, Mr. Ritchie, with the American flag gracefully waving in the breeze; also the splendid mansion of Mr. De Guillemar, of whom honourable mention has been already made; and another building, with a flag bearing the insignia of freemasonry. As we proceeded we marked with interest the busy scene, and viewed with pleasure the numerous shops and warehouses, well supplied with all descriptions of merchandise, the property of black men, whose clerks and shopmen were in attendance; and we said, "Here is another potent argument against the degrading and demoralizing slave-trade; the industry and, in many cases, opulence of these black traders fully demonstrate that they possess all the natural qualities requisite to raise them in the scale of society."

At length we arrived at Government-house. The approach is along a pleasant, green, shady walk. As we drew near to the mansion, we saw some of the black soldiers on guard, in the same uniform as those we had observed on the quay. We were soon introduced to his Excellency the Governor, and found him to be a kind gentleman. We understood that he had been resident at Sierra Leone for a considerable time, having formerly acted in the capacity of colonial secretary. Having exchanged compliments, and conveyed those of

the Bishop of Angola to his Excellency, we withdrew.

On returning to the quay, I met with a young gentleman, who introduced himself by stating that he was Registrar to the Mixed Commissions established at Sierra Leone, for the trial of vessels captured as employed in the slave-trade; and that, having learned that an officer of a similar court was on his way to Angola in the steamer, he had been on board, and had just returned from the ship, on learning that the object of his search was on shore, and now requested from me the favour of informing him where he could meet the Portuguese arbitrator. When I informed him that I was the person he was seeking, he very politely invited me to his house. I apologized for not accepting his kind offer, having before arranged with an esteemed and learned friend, who was my companion on the voyage, to stop during our temporary stay at a lodging obtained for us through our friend the Rev. pilot. Mr. Weston—for that was my polite friend's name—then kindly invited me to dine with him, an offer which I thankfully accepted. This kind gentleman was soon afterwards appointed Arbitrator to the Mixed Commission at Sierra Leone—an appointment which, I was happy to learn, was soon afterwards confirmed by his government.

I had determined, during my short stay, to inspect the various public departments, and my

Digitized by Google

first visit was naturally to the large building appointed for the accommodation of liberated Africans. I am happy to say that it appeared to me to be kept in the best order. There are extensive dormitories, capable of accommodating a great number. One was set apart for the males; another for the females; one for children, and one for women nursing babies. I visited the extensive stores, magazines, pantries, kitchens, &c.; as also the school belonging to this establishment, and found that everywhere the utmost attention was bestowed on the promotion of the health and comfort of the inmates, among whom, indeed, good order and happiness seemed to prevail. How did their present position contrast with the destiny intended for them!—although the slave-dealer endeavours to impress on the minds of the poor captives that if they fall into the hands of the white man on board the cruisers they will bring them into the worst state of slavery, and in some instances that they will eat them! In confirmation of what he asserts, the slave-dealer points to the black soldiers, whom he describes as the white man's slaves; and also to some degraded wretches who, debased by drunkenness, laziness, and licentiousness, occupy rude huts, and who, he asserts, are left to starve. He also points to those who have been transported to Fernando Po; but it requires but little common sense to detect the fallacy of such arguments, and that they are only

brought forward to answer his own selfish ends, and to make the poor captive hug his chains.

The liberated Africans dined on substantial food from off clean tin plates and dishes. The day I called their dinner was fish and rice, with millet, mandioca, and inhame, seasoned with palm-oil and sauces.

In the yard a gymnasium was erected for their amusement. They have a large garden, planted with shady trees, and a very large basin or bath, into which the water from the river is introduced, and where they can bathe and wash without any fear of the sharks or other dangerous animals.

There were at the time of my visit 400 liberated Africans in the establishment; and I was informed that since its formation, on the suppression of the slave-trade, 40,000 had at different times been accommodated. Numbers of the people, as I learned, had been taken from places bordering on our Portuguese settlements, and some even from our colonies. I conversed with some of them, but found their knowledge of the language very imperfect. They were informed of the position I was to occupy at Angola, and they seemed pleased that their *fellow-countryman* should be the black man's friend. The brief and simple tale of their capture and consequent sufferings was very touching.

One of them had been at Sierra Leone for some years, and had acquired some property. He had received some education, and, as he informed me,

Digitized by Google

had also been resident in England for two years. He first came from a country opposite Corisco Island, where the Portuguese had a factory, the original name of which was Cape Lopo Gonçalves, but which is set down in the English maps as Cape Lopez, a similar error being committed in respect to various places along the coast. The man claimed me as a countryman, and was very kind and attentive. He came one day to invite me to his place in the country. I accepted the invitation, although not without some misgivings that I might, in my journey, meet with the same disagreeable companion, as did the disobedient prophet, or that peradventure I might be exposed to the influence of some malaria which might interfere with my visit to Loanda; but, after all, these ideas were only like the groundless fears of one of old, who exclaimed, "There is a lion in the way." Prompted therefore by strong curiosity, I set out under the guidance of my sable friend. Our road lay to the left of Tower Hill barracks. We passed the place called Gibraltar, and Furra Bay, where some Mahomedans reside. We passed a neat church at Kissey Road, besides some chapels, one of which my *countryman* informed me belonged to the Catholics, although I must confess that it had little pretensions to ecclesiastical architecture.

The most beautiful building I saw was the residence or palace of the Bishop of the English Church at Furra Bay. The grounds surrounding

it are well laid out, and planted with a number of palm and other trees; and altogether it has a very picturesque appearance. I was informed by my guide that the Bishop had a number of youths residing there, whom he was instructing for the purpose of forming a native ministry, and that already some had been ordained and sent as missionaries to their countrymen in the interior.

From all I saw and heard while at Sierra Leone, I came to the conclusion that the Protestant Church has, with a most praiseworthy zeal, done all that human ingenuity could suggest for the amelioration of the temporal, and for the promotion of the spiritual, condition of the liberated Africans.

The tale of woe which I have been told by many respecting the state in which some of these poor creatures were found, when liberated from their prison-holds, is sufficient to harrow up the feelings of any person laying claim to humanity. The subject has so often been exposed, that it is unnecessary now to enter into detail; suffice it to say that the greatest barbarity is practised, by cramming them together in the holds of vessels, so as to enable the speculators to pack the largest quantity of human merchandise into the smallest possible compass.

When captured in slave vessels, they are in general in a state of nudity, often in a half-starved state from the want of proper nourishment, and with a scanty supply of water. How vastly dif-

Digitized by Google

ferent from the manner in which the humane and popular governor of this colony (Cape of Good Hope), Sir George Grey, lately shipped some horses from here to the seat of war in the East.

Before the captives are embarked, they have to travel in large companies from the interior, or from a distant part of the coast to the slave mart—yoked together with a long chain, to which they are fastened in two rows, one at each side. I was going to say, not unlike the manner farmers of this colony yoke their oxen—with this exception, that whilst the *trek-tow* of the latter is composed of hides of animals, the *bond of union* between the slaves is composed of iron. When first met by the English cruisers, and liberated from their dark and narrow dungeon, they appear half dead and stupid through continual want and confinement.

When the remnant of those first shipped are landed at Sierra Leone, those who are the greatest objects of commiseration, from their exhausted state, are sent to the hospital at Kissey, the boys to a normal school at that place, and the girls to a school at Charlotte, founded, I think, by a respectable female called Anna Kilhom, belonging to the Society of Friends in England.

The face of the distant Lion Mountains in the background was covered with dense groves of trees, which would lead one to suppose that they would form eligible lodgings for King Leo. The trees, I

Digitized by Google

was informed, abounded with every description of monkeys, and other wild animals. The base of the mountains assumed a quite different appearance, being covered with the banyan, palm, mango, and other intertropical trees and plants. The ground appears capable of high cultivation; but there seems to be an ineradicable persuasion in the minds of the people, that it is beneath the dignity of man to engage in agricultural work, that being, in their opinion, the legitimate duty of women and slaves. They are, however, very fond of trade in its various departments.

In Freetown there is a large market, well stocked with commodities of such a varied description as to prove much in favour of the great increase of civilization, and the consequent wants created thereby. There were also a great number of itinerant venders, traversing the town at all points, with various commodities, especially edibles. Throughout the street, I heard everywhere the cries of the women vending foo-foo, or yams mashed, agiddy, or maize gruel, khola-nuts, pepers, &c.

Many of the natives trade in gold dust, ivory, gum, and various other articles brought from the interior, as this is the great emporium, not only for native, but also European produce.

We proceeded on our way through thickly-wooded land, which, I was informed, was infested with numbers of reptiles, especially poisonous serpents. Nature seems here to smile, although I

Digitized by Google

believe the pernicious miasma arising from the stagnant pools on the low grounds of Bolama, on the opposite side of the river, often gives the deadly kiss of death.

The condition on which I accepted the invitation of my coloured friend was that he should guide me to the various places of interest within a reasonable distance from our route, along this peninsula, which extends for about twenty-five miles from east to west, and ten miles broad from north to south, containing, according to computation, about 55,000 inhabitants, of whom 3,000 reside at Freetown, the white population of the colony being scarcely 100. As we ambled along, the beautiful cotton-tree, with its rich foliage, was on one side of the way, and on the other the palm-tree, with its large leaves bending down, affording a delightful shade for the weary traveller from the burning rays of the sun.

The summit of the Lion Mountains was supposed by some to be beyond the reach of those shafts of death which sometimes here fly fast and thick. I was informed that, sometime since, a young man—I think his name was John Hooke, Brazilian consul—had retired thither, in hopes of avoiding the baleful influence of disease; but, alas! how futile are all human hopes and purposes—he, too, became a victim, and now lies in *the white man's grave.*

We now continued our journey to Wellington

and Kissey: the former place is eight miles from Freetown, at the foot of the mountains, and at a short distance from the river. With the exception of the churches, the schools, the clergyman's residence, and one or two other buildings, the appearance of the place did no great honour to the heroic name by which it was called.

On our return to town from the residence of my sable friend, we passed through the cemetery of Kissey. It occupies a most conspicuous position, being elevated, and having a pleasant green appearance. I inquired of my companion what place it was? With apparent emotion he informed me it was the last resting-place of those who sacrificed their lives for the sake of the poor liberated African. By this I understood him to mean that it was the burial-place of those missionaries who had died here while endeavouring to impart instruction to these sable sons of Ham; and it must be admitted that, widely as we may differ in religion (as I am a Catholic), all must unite in honouring the memory of those who leave their fatherland, their parents, and their dearest relatives and friends, and, taking their lives in their hands, brave the pestilential air of Western Africa, from a sincere love of the spiritual welfare of the despised, neglected, and ignorant children of this far-distant land.

Having left the cemetery, we proceeded to the town of Kissey, as I expressed a desire to visit the normal school. The locality is well chosen. The

Digitized by Google

church, built of freestone, is a very pretty building; and its hospital, erected on an eminence at some distance, has a most majestic appearance. Near the banks of the river there is another small hospital for lunatics. The land, as we proceeded towards town, was stony, and in general it had a very barren appearance, and was very little under cultivation. Indeed, it appeared as if the impression was universal amongst the "black lords of creation," that digging and delving were only fit for "women and slaves." Notwithstanding the preference in general given by these people to mercantile affairs, they cultivate a quantity of maize, inhame, mandioca (which is manufactured into bread by the people), red pepper, arrowroot, and ginger. In 1851 were produced about 500 tons of ginger. The colony also supplies teak-wood, palm-oil, gum copal, some coffee; and, in 1852, as I was informed, the cotton exported amounted to nearly 10,000lbs.

I thought that, if the cotton and coffee plants were extensively cultivated here, it would be found a most lucrative speculation; and would, in some degree, aid the efforts of philanthropists in Europe, by assisting to supply the home market, and thus lessen the demand for the staple raised by slave labour. "Knowledge," said the wise man, "puffeth up." The truth of this I witnessed in some instances, of *learned* men who had been taught to read and write, and who therefore prefer trading to agriculture or field labour of any kind.

From Kissey we turned off in another direction, towards Cape Shilling, which is the most southern point of Sierra Leone. Opposite to this lies, as near as I could judge by my eye, about six or seven miles distant, the Banana Islands, which I was informed were principally inhabited by tee-totallers, who would not allow spirits to be sold in either of their two villages. Kent is the name of the village at Cape Shilling. It is an agreeable place; a church and clergyman's house are at present in course of erection. My companion informed me that this place is considered the most healthy of all the localities at Sierra Leone, for which reason he had selected for his residence a village at about one and a half hour's journey, called Loko-town. As far as I could form any judgment, from a hasty consideration of the subject, I should think that my black friend has drawn a wrong conclusion, in supposing that the locality is a most healthy one, as appearances are decidedly very much against it; and against Tumbo also, as the land in the immediate vicinity, and extending northwards to Waterloo, near the base of the mountains, is filled with stagnant pools, and with dense forests of wood, infested with wild beasts. On the whole, Loko-town presented to my mind quite a different aspect to those towns inhabited by the liberated Africans—the residents being principally composed of natives, who have obtained permission to locate here, with liberty to act as if in

Digitized by Google

their own country of Landoro. They complained much, however, of being troubled by predatory incursions from their neighbours, the Timnes, whose residence, together with that of the Mende, can be plainly seen from the top of some of the high hills of the colony. Their houses (so-called) have a black appearance, are built of mud secured with osier work (wattle and daub), with a roof formed of the branches of trees, something after the shape of a tent, and descending outside to within about two feet from the ground. These dwelling-houses are erected without any regard to architectural design, and are in very deed of a nondescript character. A mat is suspended before the doorway, through which the smoke makes its egress, and cold and wind make their ingress. There appears to be a great contrast between the cottages in this part of the colony and others I have seen; notwithstanding, there is room for improvement in all.

On our way we stopped at a small farmhouse, near to an extensive cane plantation; and being very thirsty from the intense heat, I requested a drink of milk, as I had seen around a number of goats of a small size, and principally white. A Mandingo informed me that this place was the property of a young mulatto lady, wife of the Queen's Advocate. I thought how strange that this should be the third time since my arrival that I was indebted to the kind hospitality of this lady; for

Digitized by Google

having, in company with a Portuguese, called on the postmaster for a package, he kindly gave me a present of newspapers, and further invited me and my Portuguese friend to spend the evening at a friend's house, an invitation which we thankfully accepted.

We found a beautiful pavilion in the centre of a lovely garden, handsomely decorated, and elegantly furnished with the greatest taste, and in the most recent fashion. The elegant and accomplished hostess was no other than the wife of the Queen's Advocate, whose amiability, politeness, and good breeding evinced an education of no ordinary standard. She played on the piano, and sang exquisitely some English, French, and Italian airs. Altogether I confess I was taken by surprise, not expecting to enjoy with such delight an African *soirée.* To this lady, therefore, the postmaster, Major O'Connor, Mr. Weston, and the doctor of the military hospital, I feel indebted, and shall ever retain a grateful remembrance of their kind endeavours to impart pleasure to the wayfaring stranger.

At the above-mentioned *soirée* I met a Colonel in the British army, who informed me that he had travelled as far into the interior of Africa as Timbuctoo, and had visited the Niger, &c.; that he had published his travels, and was preparing for the press another work, descriptive of a very interesting excursion which he had made. I much

Digitized by Google

regret that my imperfect knowledge of the English language at the time makes me now unable to record even his name.

But to proceed after this digression. My noble friend and I, having refreshed ourselves at the farm of the aforesaid lady, proceeded on our journey. The sun had for some time gone down, when we arrived at a sort of palisade, having a large gate leading into an extensive yard. A wooden staircase led up to a verandah, erected in front of a very neat and comfortable cottage, or country residence. The furniture, however, was very plain —being manufactured of cane, and covered with the skins of beasts, and on the floor were spread other beautiful skins of a large size. A deal table was covered with a large red shawl, on which stood a number of bottles, filled with various liquors, and a number of glasses. My companion gave full proof of his freedom of will and action, by the manner in which he discussed the delicious liquids before him. The bottles, &c., having been removed, the ladies made their appearance, when I was introduced to them. They were dressed in a European African style, which savoured a good deal of the ridiculous. When conversation commenced, it was not difficult to discover that they had been a long time from the boarding-school, and that it was not long since they had been emancipated from their first masters; they were evidently willing to relinquish their freedom, by en-

tering the state of silken bondage whenever opportunity should serve.

The semi-barbarous supper being ended, and feeling fatigued, I took the earliest opportunity of withdrawing from the company of the *fair sex*, to seek refuge in oblivion. I therefore bade good-night, and withdrew to a small neat room, where was a cane bed with two large cushions. There was but one linen sheet, calico being usually used in Africa, as it is considered best for absorbing the perspiration, and preventing colds. Over the sheets was a coverlet, in the shape of an ornamented mat. I soon laid me down to take *refreshing sleep;* but, alas! I was wofully disappointed, for scarcely had my light been extinguished ere those musical phlebotomists, called mosquitoes, accompanied by a few battalions of small lizards, intruded their company, and serenaded me all night, ever and anon drinking my ill-health in libations of my own blood. The watchman never looked out with more anxiety for the morning than I did. I would gladly have withdrawn from the unequal contest, but alas! I had been deprived by boots of the means of escape; so there I had to lie, sigh, and endure until towards dawn, when my tormentors were gorged, and had gone to rest. Wearied by long endurance, I was about to sink into soft slumber, when I was aroused by the cruel kindness of a Mandingo, who came in with the customary cup of coffee. This gave the

Digitized by Google

coup de grace to all my hopes of sleep. I therefore requested him to bring my boots, and felt like a liberated African, when, having escaped from my tormentors, I stepped into the open air.

I improved the time by examining this village of emancipated slaves. The streets are wide and airy, with a row of neat cottages and huts on each side, that look very clean. They are detached, each having a small garden planted with trees, forming a most agreeable shade, and stocked with vegetables, &c. In the centre of a large place stands the church, and opposite to it the school. I had no opportunity of seeing the children, but met a black priest, who kindly informed me that there were forty-three scholars in the school. He said that if I would but wait until Sunday I should then have the opportunity of seeing and hearing them, and that I should be delighted with their vocal performances. He entertained me further by relating various anecdotes connected with his countrymen; one in particular I beg to record, so far as I can remember the particulars.

One of his countrymen, having been rescued from the hold of a slave-ship, was brought to Sierra Leone, where he was instructed in Christianity, and, exhibiting some talent, was taken particular care of. Being studious, he advanced so far in the knowledge of Christianity that he was ordained to the ministry, and sent as a missionary to Aku, his native place, where he was instrumental in

Digitized by Google

converting his own mother; and after he had for some time preached the Gospel to his countrymen, most of them embraced Christianity. If what he told me is true, it is a powerful argument in favour of emancipating the slave.

Having returned to "mine host," a breakfast of tea was served up, with the usual accompaniments of milk and eggs, which is indeed a luxury to seafarers. After the removal of the cups, dishes of mandioca and inhame were introduced, as a substitute for bread. The inhame is, in my opinion, superior in flavour to mandioca, but both are disagreeable; some which were boiled I considered had much of the flavour of the sweet potatoes I had eaten in Madeira. The ladies pressed upon my acceptance something in the shape of balls, not unlike dumplings, but which they informed me were composed of palm oil and fish, as also *fufu*—the latter being, as I was subsequently informed, mandioca grated down and boiled.

After breakfast we continued our excursion. Our first visit was to Waterloo, where we saw the best cultivated grounds of any I had yet met with at Sierra Leone. There is an English clergyman resident there, who does all that in him lies to promote the cultivation of mind and soul, although, as at Loko-town, Tumbo, and other places, the majority of the inhabitants are ignorant of Christianity, and unable to comprehend the motive

which influences the missionary in selecting for his residence a place which has been proverbially called the *devil's den*. It is said to have been the spot where formerly heathen rites were performed and horrible sacrifices offered.

Having left Waterloo, we proceeded on our journey, passing various villages of liberated Africans; and in less than four hours we arrived at Hastings, where we halted. As I felt a little feverish—a sensation which seemed to increase at the idea that I should immediately be dosed with calomel, which, as I was informed, was the practice at Sierra Leone —I asked for some quinine, which was obtained for me, as I was afterwards informed, from a Wesleyan minister who visited there, to whom I felt grateful for his timely aid.

Next morning I was all right again, and went to hear a lecture, as I supposed, by a Protestant missionary. I was astonished to see such a number of persons present, who attended the service on their way to their various avocations. They sang and prayed, after which the missionary proceeded with the service catechetically, asking them various questions from the Bible; and I confess I was astonished at their great knowledge of the Scriptures. I only wish that their general conduct was more in unison with the divine precepts; for I was informed that some of them were very partial to their heathen customs, especially polygamy, and were in other respects immoral. It is true, man

may give instruction, but he cannot give grace; it is not, therefore, the fault of the teachers that there are black sheep among their flocks; and I am sure, from all I heard, that those men who brave all the pestilential vapours of this deadly climate, for the purpose of imparting spiritual instruction to the benighted heathen, deserve well of their fellow-men. Their efforts are sanctioned and aided by the Government. The influence of this united effort was plainly descernible in the "march of intellect" amongst the Africans. I here met with what may not inaptly be termed "black gentlemen," who, with their families, are tolerably well educated —and several black clergymen instructing their countrymen around; some others are gone into the interior for the same praiseworthy purpose. In fact, every means that humanity can devise has been resorted to for the amelioration of the poor liberated African—churches and ministers, schools and schoolmasters, Sunday-schools, &c., &c., all forming a gigantic machinery tending to raise them from darkness to light.

I was informed that there were more than 4,000 children, of both sexes, in daily attendance at the schools, independent of those at the bishop's seminary at Furra Bay, at the normal school at Kissey, and at the female school at Charlotte; and though I lament that they are not of my own religion, I must confess I am happy that their religious instruction has at least contributed to their civilization, wealth, and happiness.

Digitized by Google

There are also at Freetown two establishments, one for boys, another for girls, where the wealthy mulattos and blacks obtain for their children an education equal to that which they would receive at many of the European seminaries. This is an additional cause of the rapid increase of civilization at Sierra Leone. Such are the advantages obtained at the liberated African's home.

Those who were first, by the benevolence of others, kindly received here, now offer an asylum to all their countrymen who are brought to this colony under similar circumstances; and, with a most praiseworthy benevolence, the liberated African, having received of their spiritual things, liberally contributes to the support of their ministers and schoolmasters.

I was informed by my guide that Hastings was a mission station.

What particularly struck me was the zeal, and I may say enthusiasm, which was displayed by the coloured teachers for the purpose of enlightening their countrymen; and their success would be more apparent if polygamy could be suppressed amongst the people. That system appears, in my opinion, to be a great obstacle; and one which, I know from experience in the Portuguese settlements, militates against the most zealous efforts of the clergy to bring those who live under it to a knowledge of Christianity.

We proceeded along a pleasant broad road, to a

place (the name of which I now forget), until we arrived at a disagreeably steep ascent, along a stream called Hogblook, or Hogbrook; for I found that my companion, in common with his countrymen, generally pronounced the L as R.

Our journey now led through a large plain, well cultivated, and very fertile, in consequence of a river running through it; and, at length, we arrived at Charlotte, where a school is established for girls, who, I was informed, may remain there until they are marriageable. I was further informed that many of them are sent to instruct the ignorant children of their countrymen. Having witnessed the happiness evinced by these girls, we next proceeded to view a large cataract, which, however, is only seen to advantage in the rainy season. On my second visit I did see it to advantage, as a large body of water was then flowing down, causing a most deafening noise. Leaving the waterfall to the left hand, we proceeded between the mountains, where some cattle were browsing, to a village called Bathurst, where we were again rested in a small hut, in the centre of a large field, by the border of which the road passed.

I now again felt another attack of fever, but again the missionary was as a ministering angel to me; for, on an application by my friend to him at his residence on the opposite side of the field, I received a specific, and was soon enabled not only to gratify my curiosity by visiting the church and

school, but also to acknowledge the benevolence of the rev. gentleman who had so kindly and so promptly ministered to my necessities. He appeared to me a very talented man, and his chief aim seemed to be to bring the heathen from darkness to light; and I was informed that his zeal was crowned with signal success, he having been instrumental in the conversion to his religion of large numbers; indeed, his patience and perseverance were most remarkable.

Notwithstanding the prompt relief I had obtained from the attacks of fever, it was considered necessary for me to return directly to town. We could therefore only pass through Gloucester. When near to the church, I was compelled to leave my horse, and enter into a carriage belonging to an officer, who was also travelling on an excursion to gratify his curiosity, and which had most opportunely arrived.

The surrounding mountain scenery was most delightful. We proceeded along a good road for some distance; and, having turned to the left, entered a deep valley, through the centre of which flows the stream Hogbrook; this we crossed at a place called Regent, and in less than two hours arrived at the village of Wilberforce, where my friend had a brother. Here I was advised to remain until I recovered my strength, as the air was good and the situation healthy. Our journey had led us through a narrow pass and bad road; but having once

arrived at the mountain, on which the village is situated, I was repaid for all my toil. The panoramic view is most delightful, and I again breathed the most refreshing zephyrs. On the western side lies the town; beyond which, in the distance, are seen the mountains of Timnes and Mendes, between which and the river are the pools and marshy grounds of Bulama, which I consider, as before stated, to be one of the principal sources of the insalubrity of the country.

My friend and his brother made use of various arguments for the purpose of persuading me to remain here for at least a few days. But notwithstanding that I felt unwell, as Freetown was only an hour's ride from Wilberforce, I preferred to return to my lodgings, where I could avail myself of the advice of a clever Portuguese doctor, who had accompanied us on our voyage. It was, however, with much regret, and with feelings of unbounded gratitude, that I left my coloured friend—feelings which, at this distance of time, are still unimpaired, when I think of the disinterested manner in which his kindness was bestowed. I now say in all sincerity, "May God reward him."

Having descended the mountain, I passed over a large bridge, built of stone; and, proceeding along a very picturesque road, I at length arrived at the capital. I entered by a broad, long street, which I should call Mandingoes' Street, from the large number of those intelligent negroes who dwell

there, and who appeared to me quite as civilized as the Bournus.

Having arrived at Freetown, I proceeded to my lodging, where I met a lady from Demerara, who had lately been at Paris, and who had evidently received an excellent education. She informed me that my friends were very uneasy at my protracted absence, and that there were several letters waiting my arrival. She introduced a young, pretty, and interesting mulatto lady, with whom she was walking, and whom I could claim as a countrywoman, as she was the daughter of a Portuguese, who was formerly a member of the British and Portuguese Mixed Commission at Sierra Leone. She was familiar with the Portuguese and Mandingo languages. I found also a note from the Bishop of Angola and Congo, informing me that it was his desire to come on shore, in consequence of not feeling very well, and in hopes that a visit to the land might conduce to the re-establishment of his health. I went immediately to the Brazilian consul, to consult with him respecting the means of conveyance on shore, and temporary accommodation for my reverend friend; and through the kind interposition of the consul, I was enabled to obtain all that I required for the convenience and comfort of the bishop.

As soon as I found myself disengaged, I again went out to see some portions of the town which I had not before visited. The commissariat, the

Digitized by Google

arsenal, police-office, custom-house, the steamers' coal stores, the government provision and ammunition stores—all appeared in most efficient order, according to their respective departments.

In my round, having called on Mr. Weston, I was enabled to inspect more closely the chambers of the Mixed Commission. It is a good building, having a large room set apart as a court-room, with a separate office or chamber for each commissioner belonging to the respective nations. There is also an apartment for the archives, and a good library, which is under the care of the registrar, who has a very comfortable suit of apartments for his own accommodation.

I was informed by the governor that there was a large quantity of Portuguese colonial coins, which had been obtained from the slavers captured, and which might be made available to both nations in commercial transactions.

As far as I could ascertain, the legislative council was somewhat similarly organized to that which was established at the Cape of Good Hope, previously to the creation of the Legislative Council and Assembly, which now manages the affairs of the last named colony.

This Sierra Leone legislature, as I was informed, is composed of the governor, chief justice, the bishop, the Queen's advocate, and the colonial secretary, as *ex-officio* members, assisted by two or three gentlemen; but whether elected or appointed

by the governor, or by the crown, I am not aware. Their power, I was told, was both legislative and executive.

The heads of the various public departments were the police magistrate, a government storekeeper, a surveyor-general, a superintendent-general of public works, a collector of customs, and a colonial surgeon, from whom I received the most marked attention at his own residence. This gentleman also took me to see the military hospital under his superintendence, which was in the most perfect order, evincing the usual care taken for the comfort of the British soldiers.

On Sunday a number of my fellow-passengers came on shore, and, although Catholics, resolved to hear service at the cathedral. This is a spacious edifice, pewed off on either side, having a wide passage in the centre. Near to the pulpit is a large pew, for the accommodation of the Governor and his suite. The soldiers sat on forms, and their officers on chairs. Perceiving that we were strangers from the Portuguese man-of-war, we were politely accommodated with comfortable seats. I was much pleased to hear the choir of black youths, who executed their parts in a very creditable manner. The sermon was by a black priest, who delivered himself with much fluency and evident learning.

After service I was requested to introduce to the English officers the military gentlemen of our

company, amongst whom were Major Cunha, proceeding to Loanda to take command of the regular infantry battalion, Captain Feio, Aide-de-camp to General Viscount Pinheiro, Governor-general of Angola.

We next proceeded to inspect the various cenotaphs, erected in commemoration of those who had come from afar to fall into the *white man's grave*.

Next morning while at breakfast, in company with the bishop, Major Cunha, and Captain Feio, the servant announced the arrival of some English officers, who came, they said, to present their compliments to our prelate, and again to see their Portuguese companions in arms, and their humble servant, the author. When they withdrew we all felt regret at their short stay, as their polite manners and amiable conversation were most pleasing.

The following morning we arranged to return the kind visit; and accordingly, at 11 A.M., we proceeded to the Tower-hill barracks, situated on the summit of a high hill, which commands the town below. We all enjoyed the visit. The situation, I should think, is a healthy one, and the *coup d'œil* sublime.

On our return to town, the officers insisted on providing us with horses, a kindness which was appreciated the more on account of the difficulty and fatigue experienced in our ascent, the road being formed of loose, red, sandy soil, without any shelter except two or three trees near to the bar-

racks, under which we were glad to take refuge, to rest after our journey, the day being very hot.

Having taken leave of our kind friends, we went to pay a visit to the Governor at Government House. In the distance it reminds one of those old baronial castles inhabited by the feudal lords in olden times. The barracks also have, when viewed at a distance, something of the appearance of a citadel.

When we arrived, his Excellency received us with his wonted urbanity, and introduced us to his lady. Leading us through the suite of apartments, he conducted us to the gardens, and shewed us those attentions which betoken an educated gentleman. I have been given to understand that this officer has subsequently been appointed Governor of South Australia, but I cannot vouch for the accuracy of my information; all I can say is, that he manifested that kindness towards strangers which proves the genuine gentleman, and I was informed he was held in high estimation by all.

A number of our lady-passengers having come on shore, I was appointed to the honourable situation of dragoman, to acknowledge the sense of the honour and kindness conferred on them by a lady-resident at Freetown, who had invited them to a *soiree*. During our interview, this lady promised, accompanied by *all* the other ladies of the town,

to visit the ladies on board the Portuguese man-of-war; and understanding, from the surprise apparent in our gesture, that we were fearful of not having sufficient accommodation for all, she endeavoured to relieve our embarrassment by saying, "Oh! you need not be alarmed or frightened at encountering such a host; perhaps we are, after all, fewer in number than those on board your man-of-war." Some of the comparatively few white people resident here are Frenchwomen from Gorée, or from the island of St. Louis, who have charge of those neat shops seen in the streets at Sierra Leone. Except the military and a few officials, there is a paucity of white inhabitants, a number of public offices being filled by mulattos. The hotels are generally kept by Frenchmen.

Major O'Connor, who, as I am informed, is now Colonel and Governor of Gambia, invited the Portuguese bishop to dinner, together with the officers of the steamer and a number of the passengers. He kindly sent horses, gigs, and carriages to convey us to the barracks; but when we arrived at the Brazilian Consul's house, appointed for rendezvous, the bishop preferred walking the remainder of the way, and we therefore all agreed to escort him in like manner.

When we reached the barracks, the troops were going through their various evolutions. The garrison was composed of detachments of three West Indian regiments, and numbered about 300. Many

Digitized by Google

of them were volunteers, who entered the service soon after their liberation from the hold of the slave-ships, desirous of manifesting their gratitude to and zeal for their liberators. I was also informed that numbers of the negroes, influenced by the same feeling towards their Dutch masters at Acora, had volunteered to go to the island of Java.

I consider that the English Government have, in this respect, manifested the soundest policy; for, according to the old adage, *one volunteer is better than ten pressed men*; so I look upon the present plan of employing native volunteers as better than the compulsory service before extorted from convicts, who were continually decimated by the pernicious climate in which they were compelled to serve; and being sentenced to perpetual banishment from their fatherland, they were reckless, and preferred "a short life and a merry one," to the prospect of continued compulsory servitude.

The success of the British policy in this respect suggests to us how advisable it would be for the Portuguese Government to imitate their allies, the British, and employ native soldiers in the islands of St. Thomé, Prince, and the Cape Verde. So far as I could discover, the natives are willing and capable of serving our possessions either in Africa or elsewhere.

The garrison was officered by Europeans, as was manifest in the order and discipline of the troops, who appeared to me to approximate to those of

European regiments. Their barracks were kept in excellent order, as to the general arrangement of quarters, cleanliness, and comfort. They had their iron bedsteads and blankets, and all their arrangements were uniformly excellent. When we visited them, they all had on full dress.

An excellent dinner was prepared, before which the bishop said grace in Latin, as he considered it would be better understood by the English officers than Portuguese. The prayer was such that all Christians, of every sect and party, could say *Amen*.

After dinner Major O'Connor invited the bishop, Major Cunha, Captain Feio, and myself, to accompany him to his apartments, where we were served with coffee; after which we returned to the quarters of the garrison doctor, where we rejoined our companions.

The doctor was a most accomplished gentleman, speaking several languages; and a proficient in music, playing on several instruments. He had a very curious museum; and amongst his collection was a remarkable-looking monkey, brought from Kooma, near Timbuctoo. It had a face like an old woman, and a hairy skin; it was of the chimpanzee tribe. There were also two large live snakes.

To Major O'Connor I am indebted, not only for the personal attention received, but also for the kind manner in which he spoke of my father, as a man who had done so much for the welfare of his country.

Digitized by Google

Next day I and my Portuguese fellow-passengers had the pleasure of entertaining our very kind friends at dinner at the French hotel.

Everything was served in good style by our *Maitre d'Hôtel*; and we admired not only the manner in which everything was got up, but also the style of furniture, which bespoke a degree of civilization unlooked for and unexpected here.

I have repeatedly had occasion to wonder at the comfort and, in some instances, opulence by which some of those liberated Africans were surrounded; three or four having respectable commercial houses; and in one shop I met a black gentleman, who, having been at Paris, spoke good French. These are facts which speak for themselves.

The goods imported into Sierra Leone, I was given to understand, pay a duty of five per cent., *ad valorem*, on the invoice price to purchasers. Exported goods were charged 5*s.* per ton; the anchorage is 50*s.* per voyage, and for pilots 5*s.* for every foot of water the ship draws.

The time generally selected by vessels for trading along this coast, as safest (in consequence of the cessation of the south-west winds), is from October to May. An extensive trade is carried on in fish, which realizes between 6,000*l.* and 7,000*l.* per annum.

Having made all necessary arrangements, we took leave of our kind friends, and proceeded on our voyage along the coast of Guinea.

CHAPTER VII.

Coast of Guinea—Terrific Thunderstorm—The Windy Season—Monrovia—Formation of the Liberian Republic—President Roberts—Appearance of Monrovia—Character of the Kroomen—Trade of the District—Dixcove—St. Jorge da Mina—Dutch Settlements on the Coast of Guinea—Discovery of Gold—History of Fernao Gomes—Cape Coast Castle—The Ashantees—Governor M'Lean—Cacaracu—Manufacture of Palm Oil—Ajuda—Efforts to Prevent the Slave-Trade on the Coast—Native Customs—The Avoga of the Whites—Despotic Power of the King of Dahomé—The Market of Calamina—Appearance of the Dahomés—Productions of the Country.

HAVING "got up our steam," we were soon under weigh, and the lofty mountains of Sierra Leone gradually became more indistinct, until they appeared as so many "fog banks," or "clouds looming in the distance." The land breeze was fresh and cool as we steamed down the coast to the south. To aid the steam power, our captain spread the canvas to the breeze, which greatly increased our speed. At the same time, we kept a good look-out

Digitized by Google

for those extensive and dangerous shoals called "St. Anna's banks." Meanwhile the breeze freshened, until at length we were visited by a succession of squalls, which continued until the morning, when we witnessed one of those terrific thunderstorms for which this latitude is proverbial; it did in very deed sound like a number of hungry, roaring lions seeking to devour. It was awfully grand, while at the same time it was fearfully terrific, at least to a landsman unused to such scenes. The clouds were so dense that it became quite dark all around, except when, ever and anon, the thick gloom was illumined by the vivid glare of the forked lightning, threatening destruction to our ship; while the dashing of the infuriated water against the vessel, the whistling and rattling of the rigging and sails, united with the roar of Heaven's artillery, and the rushing sound of the rain, which fell as from a water-spout, formed altogether a crash of sound indescribable by the pen. Truly, they who go down to the sea in ships, and do business in the great waters, these men see the works of the Lord, and His wonders in the deep. A man placed in such circumstances, and a witness of such scenes, is forced to reflect and moralize. When the Most High thus shows His power, man is convinced of his own impotency.

Some term these tempests "tornadoes," which I consider to be a perversion of the Portuguese word, "trovoada" (thunder-storms).

At Sierra Leone, and in these latitudes, there is

also what is termed a "windy season," which generally prevails in January, and is called "Harmattan." During this time there is a great drought, not even dew falls, and the consequence is the destruction of vegetable life; and, although it is said to be favourable to the sick, it is a very disagreeable season. It is generally accompanied by a dense fog, which has a most unpleasant smell —something between that of lime and sulphur; and quantities of fine sand are blown about, and forced into every chink and crevice by the wind.

Passing the Banana and Sherbro Islands, and Cape Mount, formerly the residence of the famous slave-trader, Canot, we approached Cape Mesurado, where, on the river St. Paul, is situated (6° 22′ lat. N., and 10° 38′ long. W.) Monrovia,* the capital of the Liberian Republic, containing about 2,500 inhabitants.

This colony was commenced in 1820, and populated from America, which sent there about 6,000 mulatto and negro emigrants. The colonists have subsequently been increased to about double that number.

Independent of the above, there are upwards of 300,000 natives, who have lately come under the protection of the commonwealth.

This modern republic embraces an extent of territory stretching from Sierra Leone on the north,

* So called in honour of President Munro, a great benefactor of the colony.

Digitized by Google

to Cape Palmas on the south, being about 500 miles; but it is only about forty miles in breadth. It is yearly rising in importance; villages are continually being formed, and trade is carried on with other places on the coast, by means of small vessels plying backwards and forwards.

The formation of this remarkable republic was originally an experiment of some philanthropic gentlemen connected with the American Anti-slavery Society of Wilberforce and Clarkson—names which deserve to be written in letters of gold—names which shall continue to be the most endeared of all their household words to the liberated Africans.

The first batch of free emigrants, consisting of thirty families, and numbering eighty-nine individuals, sailed from New York, in Feb. 1820.

As is usual, the first settlers experienced great privations and distress. A lieutenant belonging to the American navy, and some other white people, who were sent to organize the republic, were seized with fever and died. It was therefore supposed that the undertaking would have to be relinquished, when four gentlemen, two of whom were clergymen, and another, a brother of one of those who had died, volunteered to continue the work thus inauspiciously begun.

Their first government was very simple. The colonization society appointed their agent. The

Digitized by Google

colonists elected an assistant, a registrar, two advocates, and a sheriff.

Their increase in civilization is evident from the fact of their having no fewer than ten schools, a post-office — the head of this department also acting as colonial secretary — several printing-presses and newspapers, the oldest of which is the *Liberian Herald*—also a large number of churches and chapels.

The first governor was Mr. Buchanan, a white man. He was succeeded in that office by Mr. Roberts, a man of colour, who, by his talents, proved himself capable of governing.

In 1848 Mr. Roberts visited the United States, to plead on behalf of his countrymen. From thence he proceeded to England with the same object. Here he was so fortunate as to secure the co-operation of some philanthropic gentlemen, amongst whom were the Bishop of London and Mr. Gurney, the latter of whom became responsible for the payment of 1,000*l.* towards the purchase of the Gallinas territory, which Mr. Roberts said he thought might be obtained for about 2,000*l.*; and which, if once in their possession, would prove a death-blow to the slave-trade on that part of the coast, Gallinas being considered the stronghold of slavery. Its factories were attacked several years ago by Captain Denman, of the British navy; and again, in 1849, by Commander Dunlop, of H. B. M.'s ship "Alert," on which latter occasion

12,000 slaves were liberated and conveyed thence to Sierra Leone.

While in Europe, President Roberts attended the Peace Congress held in Belgium, on which occasion he made a speech which was much admired.

Having accomplished his mission in Europe, in December, 1848, he was conveyed back to Liberia in H. B. M's. ship "Amazon." The result of this mission was the annexation of about 700 miles to the territory of the Republic.

He subsequently paid a second visit to England, in May, 1852, in order to arrange some matters of importance connected with this infant state, which, having accomplished, he returned to Liberia, in Nov., 1852, the honour of being conveyed thither in one of H. B. M's. ships, the "Dee," being again accorded to him.

President Roberts is represented not only as a clever statesman, but also as a valiant and successful general.

The Republic is protected by the united powers of Great Britain, France, and America, the governments of these countries vying with each other in their encouragement of their *protégé*.

The rise of this colony proves that man, no matter what the colour of his skin, when endowed with reason, is, by moral culture, capable of being raised in the scale of society, and of reflecting the rays of divine light imparted to him by that Su-

preme Being who has made of one blood all nations that dwell upon the earth.

On approaching the land, Cape Mount, which is about 1,000 feet high, and Cape Mesurado, which is about 250 feet above the level of the sea, are the first objects which attract your attention.

The architecture of Monrovia, which stands on an eminence, does not present anything attractive to the stranger, with the exception of the public buildings—such as the church, the assembly-house, the president's house, the hotel, etc. The gardens are very neatly laid out, and ornamented with a great variety of very beautiful flowers.

The principal places along the coast, from Monrovia to Cape Palmas, are Great Bassa, Little Bassa, New Cestos, Sanguin, and Settra Kroo; the inhabitants of the last-named place appear to be of a superior order of blacks, loving freedom, and preferring death to bondage. In consequence of the determined opposition they have shewn to the slave-traders, they are seldom molested.

Their country is very extensive; and as large numbers of them are expert fishermen, and habituated to the sea, they often provide the navy and merchantmen with seamen. Their efficiency was evident, from the aid they afforded the men belonging to our steamer, which took some of these Kroomen on board. Another sign of superior civilization is the tranquillity which pervades the town during the night, in marked contrast to the

Digitized by Google

uproarious bustle and savage merry-making which goes on among the inhabitants of some of the native towns we visited, in which the night is generally spent in riot and debauchery.

As far as I can judge, the Kroomen require to be treated with great judgment, as they are very prone to retaliation when they receive real or imaginary insult. It is advisable that, before employing them, they should be required to produce their recommendatory documents. Our captain adopted a plan which, no doubt, is that generally practised by all requiring their services—that of appointing as captain or superintendent over the others the one who is possessed of the highest credentials, who is generally capable of managing his fellow-Kroomen better than any stranger. These captains are held responsible for the good conduct of the men under them.

When the Kroomen have completed the service in which they have been engaged, they generally purchase clothes, beads, and other ornaments for their wives, who remain at home to cultivate the soil, and to attend to their domestic wants.

The trade carried on by the captains of vessels with the natives is mostly by barter, and the latter generally engage to have the stipulated produce forthcoming at a certain day; but in the performance of this promise they generally fail, to the great annoyance of those who have been in treaty with them.

Digitized by Google

Custom is paid to the native chiefs or princes generally in the form of presents, which are made according to the extent or value of the cargo required.

The produce obtainable on this coast is ginger, mendobi—the fruit of a palm-tree so called—palm oil, ivory, camwood, and malaguetta, or Indian pepper, or grain, from the latter of which the coast takes its name (Grain Coast), and in which an extensive trade is carried on with the United States.

Along the coast, as far as Cape Lahou, the medium of commerce is the *barra*, or bar, which is about the value of one half a Spanish dollar; and mercantile transactions are generally regulated by this standard.

Their measure of capacity is called kroo, and varies according to the description of goods sold. Thus a kroo of palm oil is about four gallons English, or thirty pounds weight; whilst a kroo of rice is only twenty-five pounds—a fact which makes it requisite for captains of vessels and general traders to look sharp after their interests.

Having doubled Cape Palmas, we were advised not to approach too near the land at Cape Lahou, so as to avoid encountering the numerous canoes which generally come out from St. André, and, which being well manned, prove very formidable to small vessels, which, under such circumstances, have not unfrequently been plundered.

Digitized by Google



Fortress of St. Jorge da Mina El-Mina.

Digitized by Google



Digitized by Google

Having passed Jaque Lahou and Jaque Jaque, we arrived at the French settlements of Grand Bassam and Assine, situated at the mouths of rivers of the same names; but here the French monopolize the trade, which is principally in gold dust, and is very extensive.

About fifteen miles before we doubled Cape Tres Pontas, or the Three Points, we passed the small Dutch fort of Axim, formerly belonging to the Portuguese; and we saw in the distance the fort and town of Dixcove, an English settlement on the gold coast.

I regretted not having an opportunity of going on shore and visiting Sama, which lies between the small forts and villages of Sacondy and Commendo. I should have liked to visit the place, because it was here that the Portuguese, in 1471, first discovered that trade in gold could be carried on with the natives; hence the name, "Costa da Mina," or the Gold Coast. I could also have visited the castle and town of St. Jorge da Mina, or El-Mina, the largest European settlement on that coast, of which we soon afterwards came in sight, in 5° 5′ lat. N., and 1° 20′ long. W.

It is a Dutch fortress, and the capital of the possessions of Holland on that coast. It is built on an elevated rock, with strong walls, and mounts sixty guns, which are of brass, and of large calibre. Some are pointed towards the sea, and some inland to protect the town and fortress in the vicinity.

Digitized by Google

The scene altogether is a most pleasing one, as it is well wooded with large trees, which grow down to the water's edge.

Factories are established here for the gold trade, which is carried on with the interior. Some of the traders come from Coomassie, the capital of Ashantee; and others even from Kong and the Kong mountains.

The garrison is composed of white, mulatto, and black soldiers, amounting to 200. They are well disciplined, and wear a neat uniform, to which the coloured population are very partial—so that there is no difficulty in obtaining recruits when required for Java or elsewhere.

The Governor is a colonel, or lieutenant-colonel, of the Dutch European army. He is assisted by a secretary, a storekeeper, a collector of customs, a surgeon, and a chaplain. The revenue is calculated at about 2,800*l.*, while the annual expenditure amounts to 7,230*l.* A great reduction in the revenue is to be attributed to the wars in the interior, which prove greatly injurious to trade.

I understand that this settlement is assisted from the treasury of the East Indian possessions of Holland; for, although the appointments are not numerous, those in office are munificently paid.

The population of the Dutch settlements on the coast of Guinea is calculated at about 100,000, and the extent of territory at about 5,000 square miles.

Digitized by Google

In consequence of the insalubrity of the climate, there are no white women resident at St. Jorge da Mina; and it is still more injurious to the health of white children. But you meet with some handsome young "Juffrouws," or mistresses, of twelve or thirteen years old, with interesting babies in their arms; while others, though only twenty-five or thirty years of age, appear quite advanced in years. Such is the influence of the climate—an early maturity, and an early decay!

Numbers of these young women are kept in comfortable circumstances by their "Baas," to whom they appear much attached. They and their children are apparently taken great care of, and in return they pay every attention to the household affairs and to the trading interests of "Myn-heer." They all bear the name of their respective masters.

The rich merchants live in great style and luxury; their tables may be said to "groan" with the good things heaped upon them; they also appear partial to stimulants, of which they have a great variety. After dinner they smoke and drink coffee, mixed with various kinds of liqueurs, while the *odaliscas* amuse their masters with songs, music, and dancing. I have no doubt that this kind of *fast* living hastens many to a premature grave.

There are various interesting circumstances connected with the original discovery and the trade in gold on this coast, which are worthy of note.

Fernão Gomes, a wealthy and honest citizen of Lisbon, obtained from the Portuguese government, 1471, permission to trade on these coasts for five years, with this proviso: that he should pay to the Portuguese government the annual sum of 44*l.* 9*s.*; also that he should make annual voyages of discovery from Sierra Leone along the coast to the distance of 300 miles; so that, at the expiration of the stipulated period of five years, 1,500 miles should have been explored. In consequence of this agreement, El-Mina was discovered, and also Cape Catherina, in 1° 50′ S. lat., and 9° 2′ W. long.; the latter place being first visited by Ruy de Sequeira on the 25th of November, St. Catherine's day.

The residue of Fernão Gomes' history is wrapped in mystery; the last thing known of him is that in company with another adventurer, João Affonso do Estreito, he sailed from Madeira in 1486, with two ships, for the purpose of finding the far-famed fabulous "Ilha das sete de Cidadeo," or Island of Seven Towns.

During the usurpation of Spain, the Dutch attacked and took possession of the castle and town of St. Jorge.

At El-Mina the anchorage dues are twelve Spanish dollars each voyage. There are no import or export duties.

Seven miles below El-Mina is the important British fortress of Cape Coast Castle, which is

Digitized by Google



Cape Coast Castle.

Digitized by Google



Digitized by Google

situated on a high rock, and has a new, strong, and beautiful battery. The town is called Cape Coast Town, but the natives give it the name of Inquah.

There is in general a high surf at the landing-place; but owing to the skill manifested by those who manage the large canoes, persons are enabled to make a safe landing. The boatmen keep the head of their boat to the crest of the wave, until they see their opportunity, when they turn round and make what progress they can, in the meantime steadying the boat with their oars or paddles, to the movement of which they keep time, while maintaining their courage by a song. It is dangerous for white people to get drenched, as it generally brings on fever.

The castle is very strongly constructed, especially on the side facing the sea. It is surrounded with thick walls, which, with their white bastions, form an agreeable contrast to the surrounding native houses. The castle-gate opens into the main street, in which are a church or chapel, and several handsome houses belonging to different merchants.

To the right of the street there are two rows of lofty trees, from which India rubber is extracted, and the thick foliage of which forms an agreeable shade.

The stranger is at once convinced of the propriety of the name by which this region is known. The quantity of shining particles which he sees

mixed with the sand beneath his feet convinces him that he is indeed on the "Gold Coast."

In consequence of cattle being in general unproductive in this colony, they are brought from a great distance, and meat is therefore both scarce and dear.

Dysentery prevails at Cape Coast Castle, and the inhabitants are also much troubled by what is there called "Guinea-worm."

The means of locomotion are of a very rude and primitive description, being a kind of cart or carriage on four wheels, formed of wood or cane, from the model of which the modern light vehicles built in London and elsewhere might have been constructed. Instead of horses, the natives yoke themselves to these primitive carriages, and convey the individual or individuals who make use of them to their destination. As two persons may be conveyed in one of these, I consider them in this respect superior to palanquins.

The distance which they travel is, however, very limited, as the roads in this neighbourhood in general present a most primitive appearance, the only tolerable one being that leading to forts Victoria and William, where there is a light-house.

The *ladies* may be seen dressed with their *cunhas*, which are worn behind low upon the loins; they also delight in ornamenting themselves with gold trinkets and *cowrie* shells, of which they make bracelets.



Digitized by Google

When in mourning, they have a very strange custom of having all the hair, which women from time immemorial have considered as their crown and glory, shaved from their heads, which are afterwards washed white with chalk diluted in water.

The population is said to be about 275,000. The new garrison is composed of 339 men; they have a band, a library, and a news-room.

The chief authorities, besides the Lieutenant-Governor, are the chief-justice, a secretary, and the commanding officer of the Gold Coast Corps; and these compose the legislative and executive council. There are also two or three medical men, a collector of customs, and other officials.

The strength of the former garrison was only from fifty to sixty undisciplined men. It was this force, aided by some black soldiers, who were defeated by the Ashantees when Sir Charles M'Carthy lost his life.

The Ashantees fight like the Spanish Guerrillas, and pick off their victims from behind the corner of a rock or tree, but seldom expose themselves. The cocked hat of the English Governor caused him to be a marked man; and his few white comrades alone standing by him, while the black soldiers fled to the castle, the gallant Governor and his heroic band were surrounded and butchered. It is said that the cruel chief of the Ashantees ate the heart of the valiant English Governor, that he might become as brave and great as he.

Digitized by Google

Flushed with this victory, the Ashantees invested the castle so closely and determinedly, that the garrison would have been compelled to yield had they not been relieved by a company of artillery with a battery of field guns and some Congreve rockets.

Governor M'Lean paid the King of Ashantee a visit at his capital, Coomassie, for the purpose of entering into some agreement with him for the promotion of trade, and for the establishment of mutual friendship.

A treaty of peace was then signed, order was restored, and trade established on a firm basis—so far, at least, as human foresight can judge.

Ashantee extends about 300 miles inland from the Gold Coast. The people are brave, and have brought under subjection several of the neighbouring nations. The country is thickly wooded, and, it is said, abounds in gold. The population is estimated at about one million. They are a most barbarous people, very bloodthirsty, very revengeful, and, as it is said, so ignorant that they use certain ceremonies to propitiate the shark.

I was told that the King has 3,000 wives, who act as an Amazonian body-guard for him.

A violation of the sacred laws of marriage is punished by death, but each man is allowed an indefinite number of concubines.

Gold forms the largest item in their export trade, of which, I was told, from 90,000 lbs. to 100,000 lbs. were annually exported to England.

Digitized by Google

In the Wossa territory, which borders on the Ashantee, and also at Inquah, gold is obtained, and brought to Cape Coast Castle; the tribute from these countries is paid according to the quantity of gold collected.

But so much has been written on the manners of those people, that it is unnecessary for me to detain the reader by going more into detail respecting them.

This settlement also originally belonged to the Portuguese; but was taken possession of, in the time of our national depression, by the Dutch, from whom it subsequently passed into the possession of the English.

At Cape Coast the anchorage due is 25*s.*; the import duty is one-half per cent. *ad valorem* on the invoice. There is no duty on exports.

This place produces good seamen; the canoes or cargo boats are strong and well built: one was sold at Ajuda, or Whydah, for 66*l.*, as I was informed by my friend, Mr. Freitas, a merchant.

In consequence of this treaty of peace between the British and the Ashantees, some of the King's sons were taken to England to be educated, and others were received on board British vessels—a measure which has been the means of cementing friendship between the two nations, and has tended in a great degree towards the civilization of the natives.

Cape Coast Castle is also celebrated as being the

Digitized by Google

last resting-place of the talented and accomplished Mrs. M'Lean, so well known in the literary world under the initials of her maiden name, L. E. L.

Leaving Cape Coast Castle, you next come to the small English fort of Annamaboe; it was formerly almost abandoned, but latterly has been much improved.

Passing Winebah and Assam, which supply palm-oil and gold dust, we arrive at the important English settlement of Accra, where is the fortress of St. James, built many years ago; as also Christianburgh, purchased from Denmark in 1850, together with all the settlements on the coast belonging to that nation.

At Akim, three days' journey north from Accra, is a valuable gold mine; and at thirty miles' distance from Accra, inland, is the German missionary establishment of Akrapang.

After having left behind us the small English establishment of Ningo, we passed Cape St. Paul, a little to the east of the river Volta.

Generally speaking, the places where the most important commercial transactions are successfully conducted are the Castles of El-Mina, Cape Coast, and Accra.

During the prevalence of the Ventanias, or strong winds, there is great difficulty in landing, even for the large cargo boats; and the delay sometimes extends from days to weeks.

Captains of vessels trading on this coast, when

Digitized by Google

they become acquainted with the characters of the various dealers, arrange matters so that they sell their merchandize to them on three and six months' credit, and receive payment on the return voyage.

The Americans are more expert in this kind of trade than any others; they seem to understand better what is suitable for the various markets on the coast, and they generally take advantage of the trade winds.

Each portion of the coast has its own monetary standard, and different measures of capacity. The *oke* and *kroo*, for instance, both vary, the former about one-eighth of a Spanish dollar, the latter about 50lbs.

Having doubled Cape St. Paul, we left behind us the factories of Quità, Little and Great Pópó, belonging to the kingdom of Dahomé, and were soon in sight of the port of Ardrah, situate in 6° 16′ lat. N., and 10° 58′ long. E. of Lisbon.*

It is difficult and dangerous to enter this place in consequence of the shoals. A ship must anchor about nine miles outside; and goods and passengers are landed by large boats from the shore, in the management of which the natives are very expert. The sea at this place abounds with large and ferocious sharks. The danger to be apprehended from these sea monsters is supposed to terminate when you enter the channel between the bank and the shore, which is forty fathoms deep, and through

* West of Greenwich 1° 50′.

which the water flows with a great current, bringing to land anything thrown into the sea at the distance of eighteen miles.

This fact is turned to advantage by the King of Dahomé, who has an officer placed there, named Gampé, or adjutant of the port, under whose supervision several persons are stationed, who act as a coast-guard, and who seize everything thrown up by the sea as the property of the King.

On some occasions the captains of the merchant-ships take advantage of this current to communicate with the shore on any particular subject requiring immediate attention, especially when anything goes wrong on board, arising from the insolence, discontent, or mutiny of the crew. The particulars are committed to paper, and put into an empty bottle, which is corked tight and then thrown into the sea. It is immediately carried with the greatest velocity to the beach, where it is sure to be picked up by one of the sentinels and carried to the Gampé, who immediately sends it to the Cacaracú, or port captain. It is conveyed by him to the Avogá, or maritime governor of the coast, by whom it is given into the hands of the Meú, whose office is similar to that of Secretary of Foreign Affairs, and who presents it to the King, who seldom fails to investigate the matter complained of, and to grant redress.

Near the landing-place is a very neat village called Zambogi. It is agreeably situated, and is surrounded by numerous trees.

Digitized by Google

Three miles distant from this is a lagoon, into which the sea flows. Here is erected the Portuguese fortress of "S. João Baptista d'Ajuda," or St. John the Baptist of Ajuda, founded in 1680, and around which many Christians are resident.

Here resides the Avogá, who superintends all trade with the white men. He is assisted by the "Cabeceiras," or head men, who are the principal negro or black merchants.

Before the abolition of slavery, this Portuguese settlement was of great importance; but latterly—especially since the separation of the Brazils—very little trade is carried on with it, except in palm-oil, striped cotton cloth of home manufacture, a vegetable grease which is much used by the negroes in anointing their bodies; large "cuias," or cups made of clay, and "balaios," hampers or panniers; baskets, mats, aromatic and stimulant spices—pezelecum and telecum—made from palm-oil, and used in seasoning; the latter was principally in demand at Bahia. The slaves brought to this settlement were exclusively from the Bight of Benin.

The manufacture of palm-oil was first commenced by the slave-dealers, who while waiting the arrival of a purchaser, were desirous of turning to account the labour of the slaves whom they had collected for the market. This led them to turn their attention to the manufacture of palm-oil, which in process of time they found to be very remunerative.

Digitized by Google

The demand for slaves became at length so great in the Brazils, that the factories required from four to five thousand men annually, and when this number could not be obtained, they took a rather novel method of supplying their wants, by waiting outside and seizing on the cargoes which left for other ports, for which they gave an order on the factor, on whose account they took possession of the slaves.

This system was carried to such an extent that the practice at length reached Cabinda, where the slave-trade was then rife, and led to a treaty between the chiefs, whereby a mutual accommodation was effected. This confederation has greatly baffled the efforts of the authorities in the suppression of the slave-trade.

The head-quarters of this confederation are Ajuda and Onim. After the union of the chiefs the slave-trade greatly increased, notwithstanding the philanthropic efforts of governments and private individuals.

In 1832, João Baptista Bellarra, agent of the factory of Ajuda, an intelligent and enterprising man, perceiving that the extinction of the slave-trade on that coast was not far distant, began to speculate in the palm-oil trade, with the view of supplying the ships that called. After his death, two brothers, Victor and Lewis Regis Frères, from Marseilles, commenced there, in 1840, an establishment which is still flourishing, yielding, it is said, an annual income of 1,000,000 francs.

At Porto Novo, thirty miles to the east, and also at Onim, some persons, encouraged by these successes, embarked in the same trade, so that a number of vessels are annually supplied with large quantities of palm-oil, from 150 to 300 tons going from Porto Novo alone.

At Ajuda the exportation amounts now sometimes to 4,000 tons annually; the price for three gallons is one Spanish dollar, but the value is more generally taken in brandy, tobacco, delf-ware, china, cotton, and clothes of various descriptions.

The fort of Ajuda has a detachment of soldiers from the islands of S. Thomé and Prince. It is under the control of the governor of these islands and the dependencies of the coast of Mina.

There is also a clergyman, whose church is well filled by a number of native Christians, some of whom attend from a great distance.

Not far from Ajuda there are two factories, one English, the other French, communicating with Ajuda by means of the lagoon; each is surrounded by a sarame, or village, formed of small houses built of mud and thatched; and inhabited by free negroes and slaves. It is only lately that a few white persons have, as a special favour, been permitted to cover their houses with tiles.

Near the walls of the fortress is the residence of the Avogá, or Governor, who, in the name, and under the sanction, of the King of Dahomé, exercises authority over both natives and foreigners.

The former are vassals, over whom he has power of life or death; but white persons, or those considered as such, who infringe the traditional laws of the country, are punished by fines according to the extent of their guilt.

In consequence of this arbitrary power, the people are often exposed to enormous extortions, and their fate is inevitable. I may cite a case in point: The cobra capella, or hooded snake, is revered here as much as the apis once was in Egypt; and, in consequence, a number of these serpents are kept at the public expense, with priests who take care of them. Notwithstanding all the vigilance of the latter, they sometimes escape these guardians, and take refuge in the houses of the inhabitants. On one occasion the house where one of these crawling deities was pleased to enter took fire, and the god was burned to death; but unfortunately his remains were not totally consumed, and after the accident parts of the reptile were found in the ashes. The case was brought before the authorities, and the unfortunate householder, because he suffered the object of worship to remain in his house without giving timely notice thereof to the priests, the legitimate guardians of their gods, was mulcted in the heavy penalty of 400 pesos, or Spanish dollars.

The council of Palaver—from the Portuguese Palavra—is in the first instance conducted in pre-

sence of the Avogá, but when the subject is of importance it is referred to the King.

When by a palaver before the Avogá a white man is condemned in a penalty, especially if he is a factor connected with some commercial house, he is put under "ban," or, as it is termed at the Cape of Good Hope, from the proceedings of the Anti-slavery Society, "under the pledge." To adopt their own phraseology "the roads are closed against him;" that is, he is politically excommunicated, and all men are interdicted from holding any communication with him by trade or otherwise, so that an effectual stop is put to his business transactions until he succumbs to the powers that be. But if the person transgressing be in more humble circumstances, he is tied hand and foot and placed in a basket, and is then conveyed by negroes to the King, a distance of ninety miles, that his majesty may deal with him as in his kingly wisdom he sees fit.

Francisco Felix de Souza, better known by the surname Xáxá, the last "Almoxarife," or government storekeeper, of the Portuguese fortress of Ajuda, having rendered essential service to King Adaranzá in assisting him to ascend the throne, and having exerted all his powers to establish him thereon, was, in return for his zeal and fidelity, promoted to the office of "Avogá of the white people," an office which gave him authority above the Avogá of the black population; so that, in all

cases in which whites were concerned, an appeal had to be made for his sanction before there could be any final decision come to.

During the administration of M. de Souza, various improvements were carried out, especially in a sanatory point of view, which is of the most vital consideration in this district, as Ajuda is considered very unhealthy, in consequence of a large lagoon running along the coast for a number of miles, which forms to some extent a medium for the inland navigation.

M. de Souza had erected a very commodious house, with ample accommodation not only for his own family, but also for the hospitable entertainment of all European guests who happened to call, and to whom he gave a princely reception. It is said that the fortune of the host was sufficiently ample to enable him to exercise a hospitality so unbounded.

After his death, his son, Isidoro Felix de Souza, was appointed to succeed him in the office of Avogá of the white population, but he did not exhibit the same tact in the administration of public affairs as did his father; the consequence of which was that he lost much of the prestige formerly connected with the name which his father had enjoyed; and, as his influence waned, that of the Avogá of the blacks waxed greater and greater.

One of the causes which led to the foregoing result was that Mr. Souza, being a son of the

seraglio, was reared in the lap of luxury, and having associated so much with the negroes during the period of his education, imbibed many of their habits and propensities, and manifested so much sympathy towards them, that the people at length preferred to lay their cases for decision before the Avogá of the blacks; even Mr. Souza himself cited into the presence of the latter all who came under his displeasure. Two persons in particular—Francisco de Miranda Vusconcellos and Francisco de Souza Maciel—were brought by him before the black Avogá; and having thus recognized his fealty to the King of Dahomé, he succeeded in getting a decision by which the above individuals were each obliged to pay to him the amount of 4001 Spanish dollars.

It is evident, from the above circumstances, that the King of Dahomé is a despotic sovereign, and absolute master of all the surrounding country. His authority is recognized by the payment of the "costumes," or custom, which is levied at this port on all goods imported and exported.

The country is level, and abounds with stagnant pools. It is fertile, and, indeed, luxuriant in many parts; and there are pleasant groves and dense forests of large trees, especially towards the interior, where it becomes more mountainous. The soil, indeed, is in general so fertile that it produces all that is requisite for the maintenance of the inhabitants, who seldom require to import any



description of provision, supporting themselves entirely by their native productions of maize, rice, inhame, banana, cocoa, &c.; while, for exportation, besides gold-dust and palm-oil, there are wax, hides, cotton, wild coffee, wild indigo, and a great variety of beautiful skins brought from the interior, such as those of lions, panthers, gazelles, buffaloes, and numerous other animals.

The houses are in general erected in the centre of an enclosure, the walls of which are formed of different kinds of material; some being built of stone, and others of the stalks of the banana-tree fastened together. There is but one entrance into these yards. The houses of the common people are of a very rude description, resembling the "pondocks," or nottle and daub huts, at the Cape. The dwellings of the wealthy are more substantial, and very extensive, as, in addition to the family mansion, there is a separate house built for each wife and for the slaves. It is only the king, the white people, and the Cabeceiras (headmen, or heads of departments), who enjoy the privilege of having floored houses.

The palaces of the King of Dahomé are surrounded with palisades of great extent, which again are enclosed within strong stone walls; the only entrance to these enclosures is by a large gate, passing through which you behold, right and left, two large raised pavements. One of the guard belonging to the royal household is stationed on

Digitized by Google

each side; and the officers of the king, sitting upon stools, await the commands of his majesty.

In the interior there is a labyrinth formed of a number of huts, thatched with straw, which compose the palace or royal residence of the King. They are built of clay; on the ground floor is the hall, which is used as the royal saloon for the reception of foreigners; and over this are the royal bedrooms. There are numbers of these royal palaces erected in various parts of the King's dominions.

The subjects of the King of Dahomé, although a barbarous people, are very partial to the white portion of the population, and especially to their first and oldest friends, the Portuguese—for whom they express great esteem. However, it must not be concealed that the people of this country are considered among the most barbarous and uncivilized of mankind, not only on account of the cruelties exercised on criminals, but also from the fact of their offering human sacrifices to propitiate their deities, on which occasions is exhibited the greatest pomp of the royal household.

These barbarities, however, are practised only by the authorities, and would seem to be based on some notions of their being politically necessary. It is only just to the common people to say that they do not in general sympathize with their rulers in such acts of cruelty, and that they by no means manifest that ferocity which is usually

Digitized by Google

described as constituting the main feature of their character.

Adaranzà, the present King of Dahomé, or Danhomé, is the ninth successor of the conqueror, Adaranzà the First, who, having usurped these kingdoms towards the conclusion of the seventeenth century, united to them, by conquest, the kingdom of Ardrah, or Alada. Within the boundaries of the latter is situated the Portuguese fortress of Ajuda; as also the port of Jaquem, where, in former days, the Portuguese carried on an extensive trade, as well as with the coast of Pópós.

The inhabitants have such a servile fear of the king, that, when his hammock or palanquin appears, they prostrate themselves to the ground, and, until he has passed, continue throwing earth on their heads in token of submission. Even the officer whom we should denominate the secretary-of-state, and the nobility, are not exempt from this feeling of entire subservience to the will of their sovereign—which they manifest with as much humility as any of their inferior fellow-subjects. The principal residence of the king is at the capital of his kingdom, the town of Calamina, which is four days' journey distant from the Portuguese fortress of Ajuda; but he also possesses, as before stated, palaces in several other towns, which he visits alternately—as Alada, the ancient capital of the kingdom of Ardrah; and Ahomé, where the kings are inaugurated or crowned, and

where, also, is the royal sepulchre—a most extensive vault, in which are deposited the bodies of deceased kings.

On the death of a king, a description of cenotaph, surrounded by iron rails, is erected in the centre of this catacomb. On the top of this they place an earthen coffin, cemented together by the blood of one hundred of the captives taken in the last wars, who are sacrificed on the occasion of the king's death, that they may attend on their sovereign in the next world. The corpse of the king is then deposited in this coffin, with the head resting on the skulls of other conquered kings; and as many relics of royalty—such as skulls and bones—as can be placed beneath the cenotaph, are put there as trophies of the deceased sovereign.

When all is arranged the doors of this subterraneous catacomb are thrown open, and eighty of the "Abaias," or female dancers connected with the court, together with fifty soldiers of the royal guard, are compelled to enter. All these are supplied with provisions, and are destined to accompany their sovereign to the land of shades—in other words, they are offered as a living sacrifice to the manes of their departed king; and, strange as it may appear, there is always a sufficient number of volunteers of both sexes who consider it an honour thus to immolate themselves.

The entrance to the catacomb having remained open for three days, to receive the deluded votaries,

Digitized by Google

the prime-minister covers the coffin with a black velvet pall, and then divides between himself, the grandees, and the surviving women, the various presents of jewels and clothes made by the new king to the shade of the departed.

During eighteen moons, or months, the heir acts as regent, governing, with two of his ministers, in the name of the deceased king. At the expiration of the above period, he convenes the whole court at the palace of Ahomé, whence they proceed to the subterraneous tomb, when the coffin is opened, and the skull of the deceased king is taken out. The regent, taking it in his left hand, and holding a hatchet in his right, for the first time proclaims aloud the fact—of which the people are supposed to be ignorant—that the king is dead, and that he has hitherto governed only in his name. The company present, on hearing this, fall prostrate, covering themselves with earth in token of profound grief, which, however, does not continue long; for, laying aside the skull and hatchet, the regent draws a sword from its scabbard, and proclaims himself their king. The people immediately make a loud noise with their rude instruments of music and *batuques*, and dancing and other manifestations of mirth follow.

On this occasion all the grandees, and the principal white men who conduct the *sarames*, or factories, present valuable gifts. This is what is termed the great custom, to distinguish it from the

Digitized by Google

six months' custom, of which mention shall afterwards be made.

Holy writ tells us that "the dark places of the earth are full of the habitations of cruelty," the truth of which is nowhere more fully displayed than in this stronghold of the Prince of Darkness; for, even on this festive occasion, Moloch must receive his holocaust, and some hundreds are immolated that they may convey to the deceased king the tidings of his successor's coronation. The blood of the victims being mixed with clay, a kind of large pot—something in the shape of an oven, and perforated with holes—is formed Into this the skull and bones of the deceased king are put, and it is filled up with silk and other articles. On a certain day the reigning king goes to pay a visit to his father's skull, to which he makes an offering by pouring in through the holes brandy, zumbi, and cowries—the current medium of exchange in the kingdom. The latter are presented in order that the deceased may pay his way in the next world, and not disgrace his successor by getting into debt.

The kings formerly went naked from the waist upwards, except on particular or solemn occasions, when they threw a rich cloth, or large cape, over their shoulders; they are now, however, much more completely clothed—their neck, arms, and hair are ornamented with jewellery of rude manufacture, and with strings of very fine coral; they

Digitized by Google

wear loose rich silk trousers, made something after the Turkish style, over which they fasten around the waist some superfine cloth. On the head they wear a white silk or velvet cap, embroidered in gold; and on the feet sandals secured by small gold chains. Thus attired, they sit in state, or rather recline on cushions covered with rich silk cloths, and surrounded by the ladies of the harem, all of whom are under the superintendence and control of the "Dádá," or favourite sultana, who exercises supreme authority, and in the seraglio possesses the prerogative of life or death over the other women.

Those females have allotted to them various offices around the person of the sovereign: one has charge of his golden pipe; another has charge of the golden spitoon; one lights the fire in a small chafing dish which supplies the live coals for his pipe; another is seen with a small gold key, as the emblem of her office, wherewith she unlocks the silver bottle-case in which his majesty keeps the liqueurs with which he treats foreigners or others to whom he wishes to show any particular mark or favour; on another of the ladies devolves the task of keeping the crown of the sovereign's head clean shaved.

When the ministers or grandees are ushered into his presence, they each in succession prostrate themselves on their knees before this august personage.

Digitized by Google

The prime-minister, or Mingo, manages all the internal affairs of the kingdom, and also acts the part of high-sheriff, in seeing that the extreme penalty of the law is carried out on all criminals sentenced to death. This is done under his authority by the "Pála," or public executioner; but if the condemned individual is a person of distinction, then the sentence is carried out by the Mingo *in propriâ personâ*.

It is also the duty of the Mingo to see that all the orders of the king, and all the laws of the kingdom, are faithfully executed; and to watch over all the interests of the country, foreign and domestic—so that his duties are most onerous, and his office no sinecure. He also takes under his guardianship the heir-apparent to the throne, who is the eldest son of the Dádá, or sultana, whose children alone have the privilege of being called the sons of the king. The scion of royalty is educated and trained beneath the roof of this factotum prime-minister.

The sons of the king by the other women are called "Accovis," or, as we should designate them, royal pages; they are the grandees of the realm, but incur the penalty of death should they presume to call themselves *sons of the king*.

The second in authority to the Mingo is the "Meú," who acts as secretary or prime-minister of foreign affairs, superintends the commerce of the nation, administers the lands obtained by conquest

or forfeiture, and disposes by sale or otherwise of all captives. He has an adjutant under him, called the "Jato," who aids him by his counsel; but in all difficult cases he has recourse to the Mingo.

Commercial affairs and dealings with Europeans are superintended by the Avogá, or Governor of the Maritime Coast, whose residence is at Gréqué, near to the Portuguese fortress of Ajuda. This officer has under him the Cacaracú, or Port-Captain, who also has an assistant, called the Gampé.

The chief executioner is the Pàca, or High-Provost, who is considered as one of the grandees; he walks in procession along with the members of the Court, carrying a naked scimitar in his hand, and followed by his assistant, the Attó, whose duty it is to draw the headless trunks of those that have been decapitated from the place of execution into a field, where they are left a prey to the vultures, the urubús, and other birds, as well as the numerous wild beasts with which the country abounds. It is needless to add that they must also contribute by their number to the insalubrity of the neighbourhood.

The other heads of departments are the "Sogan," or Treasurer-general; the "Toposó," or Superintendent of Agriculture, &c.; the "Agahu," or Commander-in-chief of the army; and the "Adandú," whose particular province is always to command the rear guard of the army, and to pursue and destroy all fugitives from the battle-field.

Digitized by Google

The present king has attained such power and influence that, in the last war, he was enabled to bring into the field an army of more than 120,000 men, all armed, well disciplined, divided into different battalions, and officered by intelligent men after the manner of Europeans.

There are numerous other minor offices, held by the "Cabeceiras," or headmen, who are possessors of land and vassals, similar to those of olden times amongst the feudal noblemen of Portugal and other countries of Europe. They pay large tribute to the Crown in time of peace, and in time of war they provide men for the national defence. They enjoy the exclusive privilege of trading with the white people, except in gold, firearms, and ammunition, the monopoly of which articles belongs exclusively to the Crown.

These cabeceiras and grandees are dressed after the Turkish fashion, in wide trousers, vests with broad sleeves, and a cloth of native manufacture, which they throw over their shoulders when they have an interview with their superiors. On the head they wear white cotton caps, and those of the higher order, hats; sandals are used in place of shoes.

The royal council is formed of all the nobles; but the Naiés, or king's women, have the first vote: the latter also enjoy the privilege of imposing a fine on any courtier who is so ungallant as to oppose their vote. After these ladies, the "Séquedés,"

or private secretaries, or keepers of the king's secrets, hold a position next in importance in the royal household; they are selected from amongst the sons of the grandees, and are said to be born eunuchs; they are the appointed guardians of the seraglio; their chief is called the Ganjo. Two of them always accompany the ambassador's and king's messengers to see that the royal mission is creditably performed.

The Mingo presides over the council, and, by virtue of his office, has a casting vote in the event of there being an equal number of votes on each side.

The Fetish priest of the household, or royal chaplain, also attends the council; and this leads me to say something of their ecclesiastical polity. In common with most of the nations inhabiting the coast, they worship the sun; but as they consider that he is far beyond the reach of their adorations, they believe that he delegates a portion of his divine essence to objects animate or inanimate, which they worship in his stead. He is believed to be present spiritually in certain groves or caverns, and to these places the most marvellous legends are attached. He is supposed to reside visibly in clay idols, and sometimes in certain beasts—as the snake, called by them "Daboi;" the chameleon, the urubús, &c. These idols and animals, when thus deified, are called Fetish, and horned cattle are sacrificed to propitiate them;

Digitized by Google

offerings of provisions and cowries are also made by the common people, and even of human blood by the king.

Each Fetish has its own lacos, or sorcerer, who attends on it; and to this priestly office is united that of professor of physic. Deceivers lay claim to a superior knowledge of the medicinal properties of herbs, and especially of their poisonous qualities.

The court priest, or high chaplain, is dressed in a long tunic of blue cloth, with a cap or wig made of monkey skin on his head, with sandals, fastened by strips of the same skin, on his feet.

Amongst a people so degraded, and slaves to such despotism, it is hardly to be expected that one could meet with anything but what is barbarous and savage; and yet the common people are in general docile, tolerant, and even friendly to the white people.

In the account written by the priest, Vicente Fedreira Pires, in 1800, it is stated that the success of the missionaries sent from Portugal was apparent; that several conversions had been made, and that there was no doubt that King Adaranzà the Eighth was decidedly resolved to embrace Christianity, as he thought "the white people's Fetish was a good one." This king, however, died without receiving baptism; but, no doubt, to the labours of these missionaries may be attributed the tolerant spirit since manifested towards the white people, as well

as towards Mahomedans. The Mussulman negroes settled in this country, as traders in ivory, are called "Malés," and are natives of the kingdom of Accra, and therefore neighbours of the Ashantees; many of them unite the errors of Mahomet with the adoration of the sun—and this mixture of two forms of religion is observable throughout all these kingdoms.

Respecting the jurisprudence of the kingdom of Dahomé, the will of the despot is the supreme law; but there is, in ordinary cases, a code by which the affairs of the kingdom are regulated.

The police laws are very stringent: at nine o'clock at night the curfew is struck on the "gongon," a description of large bell; after which any person met by the guard with arms (be he even a Cabeceiras or Accovi), is captured; and, according to the king's pleasure, is either dismissed on payment of a fine, or, as is generally the case, kept in durance until he has been examined as to his object in being discovered with arms upon him.

Theft is punished in like manner—by fine, if the individual is possessed of property, and summarily by flogging if he is poor. If the theft or fraud, however, has been practised on the king, the offence is capital, and only expiated by death. If a thief, on being detected, resists, and the owner of the property takes his life, the latter must produce three witnesses to prove the fact, or he will not escape punishment.

Digitized by Google

All the king's subjects are permitted to wrestle or box; but if they draw blood, they contravene the law, and become subject to the penalty of death, which, however, may be remitted on the payment of a fine, as is generally the case if the transgressor be a Cabeceira, or a white man; for they have an old adage that says, "It is a presage of evil when a white man's blood flows." They are also unwilling that a white man should die at the court of Calamina of any sickness.

Insult offered to the Accovi is summarily punished, by the offender being sold as a slave.

The want of a coroner is felt even more severely at Dahomè than at the Cape of Good Hope, as the following statement will fully testify:—If any person, after eating or drinking at the house of any individual, becomes sick within three days, the host must prove to the satisfaction of the authorities that the food or drink was not deleterious, or he is compelled, at his own cost, to have the man restored to health; and, in the event of death ensuing, he is adjudged *ipso facto* to be guilty of having poisoned him, and therefore forfeits his life. All future trouble, however, may be avoided by the host first partaking of the food, whether meat or drink, offered to a guest—an observance which, for the above reason, is seldom forgotten.

The law relating to adultery is exceedingly stringent; and, in some particulars, its provisions are very strange and inconvenient, even to the per-

Digitized by Google

son seeking redress. For instance, he must take the wife of the offender; but if the latter is a single man, a fine is inflicted instead. White men also come under this last provision. If the aggrieved party be one of the Cabeceiras, or grandees, the crime is punished by death; but the sentence may be commuted into a severe flogging, and being sold into slavery; in this latter case the woman is confiscated, and becomes the property of the king, who sells her immediately, unless she is an Accovi, in which case she cannot be sold, but the king can decide on some other punishment for her.

The same law extends to the Naiés. If a person who has been adjudged guilty of death escapes that doom, he is sold into slavery; if a white man, he is sentenced to pay a very heavy fine.

Any person convicted of conspiring against the life of the king, or of one of his wives, ministers, or Séquedés, is punished by death—with this difference, that a grandee is decapitated by the Mingo, in the presence of the king; and a plebeian by the páca, outside the precincts of the palace.

If the malefactor is a white man, then, in order to avoid the evil effects that, according to the augury, would ensue from drawing his blood, he is tied to a tree or post, and left to die of hunger and thirst.

The ambassadors, Séquedés, or confidants, who reveal the royal secrets, are adjudged guilty of

Digitized by Google

death. In the royal presence the subject who is honoured with an audience is expected to manifest the most abject servility.

The Cabeceiras only are allowed the privilege of trading in certain commodities—such as tobacco and brandy, for which they give in exchange ivory, wax, slaves, and, in fact, every description of goods, except gold, which, together with silver, coral, arms, and gunpowder, are considered as under the peculiar control of the king.

The creditor who complains to the secretary, Meñ, against any debtor who fails in the performance of his engagements, obtains immediate redress by the seizure and public sale of the defaulter's goods; and if there is any surplus it goes to the Crown.

When any of the white people undertake a journey, they are accompanied by an armed negro, who is styled "chief of the roads," and who is responsible for the safe conduct of all persons put under his protection.

It is the exclusive privilege of the king and white people to be conveyed in the *macas*, or hammocks.

Independent of the police regulations, there are laws which regulate the domestic affairs of the subjects. The head of each family possesses complete arbitrary power over the respective members of the household; but is not permitted to draw blood, which is reserved as a special prerogative of the king.

The subject is allowed as many concubines as he can maintain; but the first wife is alone considered the legitimate one. She superintends and directs all the domestic duties, and all must be subject to her control. She is bound to her husband "so long as he liveth;" but the concubines may leave when they please, and go to the king, or to any whom he may appoint to become their future masters.

A marriage is celebrated by dancing the *batuque* and other dances for three days, at the house both of the bride and bridegroom, after which the two families unite in their festivities.

The sons of the first wife inherit all the mother's property, in addition to half of the father's; the other half of which nominally goes to the king, who, however, in general distributes it amongst the sons of the concubines.

The rite of sepulture is denied to all who are not considered as the chief members of the family. When these die, their grave is opened under the bed upon which they have died, a male kid is immolated, and libations of brandy, oil, &c., with farina and cowries, are offered to the idol Liba, as the guardian angel of the deceased. All other corpses are carried to the forests, and left there to be devoured by beasts and birds of prey, which, if report be true, are assisted at the banquet thus provided by their neighbours, the negroes.

The immorality of the Court is very great—the dancing females being prostitutes, the property

of the king, who derives a revenue from their infamy.

The king presents himself in great state to his subjects twice each year—on the 24th of June, and the 25th of December. At these two great national festivals, called "Usages," such scenes of barbarity and cruel butchery are witnessed as may in truth be said "to beggar description."

Opposite the sepulchral palace of Ahomé is an extensive yard, in one part of which is raised (a few days before the exhibition) a small amphitheatre. Here is placed the royal tribune, on which the king, surrounded by his court, reclines on cushions covered with silk cloth; at his right hand are a number of arm-chairs, occupied by the white men, the principals of the European factories, or *sarames*, who attend on special invitations. On the left hand sits the Dàdà, accompanied by all the Naiés and Séquedés; and beyond these are ranged the grandees, reclining on skins, and supported by stools, which they are allowed to use on such occasions only in the presence of the king. The open space around is crowded with people, singing, playing on tambourines and pipes, ringing bells, and making other noisy demonstrations of joy.

Opposite to the royal gallery is left a large open space, in the centre of which is erected a wooden scaffold. The grand spectacle begins by the authorities making their usual presents, or offer-



ings, to the king. The present given by the Governor of Ajuda is equal in value to 177*l.* 15*s.* 6*d.* annually, half of which is paid at each of the two great annual festivals; the king, at the same time, presents small gifts to the nobles in return, and confers new honours and appointments.

After the ceremony of rewards comes that of punishment. The chief secretary, Mingo, who conducts the arrangements of the festival, enters first on horseback, accompanied by the Ganjo, chief of the seraglio, and inspector of the horses, also mounted. They are followed into the circus by a hundred strong black men, marching in file, all leading horses, on each of which is a large basket containing a criminal of either sex. These prisoners and horses have, for some time previous, been collected at a senzalla, the prison or slave residence, under the care of the Mingo and Ganjo, where each is fastened to a wooden post; and where, a few days before the festival, they are visited by the king, to ascertain whether they have been taken good care of, and received sufficient nourishment—so that, on the great festival day, they may not disgrace him by a meagre appearance, but be lusty and strong. On the occasion of this visit, if the culprit has found favour, he receives a mitigation of his sentence, or a free pardon; and if the latter, he is taken under the royal protection.

When the cortége, or cavalcade, has entered the arena, it passes in procession three times round,

each time pausing in front of the king, who can, and sometimes does, even then extend the royal clemency to the unfortunate malefactors; if he is so disposed, he extends to the favoured individual the extremity of a silk cloth, which he wears as a cape on the occasion.

When this part of the ceremony is concluded, the black conductors approach the scaffold in the same order, and each deposits his basket at the feet of the páca, who attends there to receive them; and who, with astonishing power, and almost incredible swiftness, with one blow strikes the head off each victim in succession, as they are presented to him. He then places all the heads on the scaffold; while the Atto, his adjutant or assistant, draws the decapitated body out of the arena. The horses are next despatched in like manner, in the belief that they are thus sent to render their services to the deceased royal ancestors of the king.

The horseflesh is distributed amongst the principal men of the kingdom; after which there is a grand feast, at which the white people are served in European style by competent cooks, and the chief men of the country according to their native fancy. During these feasts there are copious libations of brandy, wines, and other liquors, and numerous healths and toasts are given.

The King of Dahomé does not appear in public but on the two great annual festivals. He has,

Digitized by Google

however, frequent audiences with the Cabecciras, and is then attended by the secretaries, but without the seraglio. For this purpose a booth, or covered stage, is erected in the court inside the entrance gate of the palace, which is tastefully fitted up, and lined with silk, where he receives all communications, attends to all complaints, and summarily decides on all matters brought under his notice.

The daily market of Calamina is held in a large space opposite to the residences of the secretaries, Mingo and Meú, under whose supervision it is conducted, and who see that the public are supplied with good wholesome provisions at a reasonable price.

Besides this market, there are daily fairs, held alternately at different important places throughout the kingdom. On Sunday there is one at Ahomé, opposite the Palace of the Dead; on Mondays, at Calamina; on Tuesdays, at Zóbodó; on Wednesdays, at Mióqui; on Thursdays, at Ziago; on Fridays, at Adóqui; and on Saturdays, at Agonam. These fairs are watched over by an officer, called the "Paraqueti," who has a guard of 100 men at his disposal. His duty is to enforce order, to settle any disturbance that may arise, and to see that justice is done to all parties. If need be, he can communicate with the Mingo, as protector of the public interest.

We thus see that every protection is given to the brisk trade which is carried on in this kingdom.

Digitized by Google

The circulating medium is cowries; the goods offered for sale, besides provisions, are tobacco, cotton, cloth of various descriptions, in imitation of Hamburgh linen; printed handkerchiefs, zuartes, &c. The dyes used are indigo and other fast colours. The wooden manufactures are of a coarse description; the metal castings, also, are of a rough quality; but those who possess the means can supply themselves with all the luxuries they require from the white traders—so that both the king and his nobles have their gold and silver plate, glass, china, furniture, and every article either of convenience or luxury.

The Dahomés have good figures and regular features, and are robust and well formed. They are good horsemen, and well understand the use of the musket, which gives them a decided advantage over the Aionos and other nations in the interior, with whom they have occasional wars. They are courageous, and even desperate in battle; for, as before stated, those who attempt to retreat are cut off by the officer of the rear-guard; but for every head of the enemy which they can produce, if they can only prove that it has been obtained by their own personal valour, they are liberally rewarded.

During peace they are joyous, agreeable, and hospitable, but much given to licentiousness. They are in general intelligent, and soon learn to speak, read, and write different languages, especially Portuguese, with which they are most conversant;

Digitized by Google

some of them can speak fluently in Portuguese, Dutch, Danish, English, and even French.

Fifteen miles to the east of the port of Ardrah is another, called "Jequem." It is not so dangerous as Ardrah, and is more commodious for trading. At the same distance west is Great Pópó. Both these ports have a considerable trade.

The kingdom of Dahomé is bounded on the west by the kingdom of Accará, where are found the rich mines of gold-dust which the Mahomedan "Malés" bring to Dahomé. It is conveyed by the Ashantees to the seaports. They exchange one aqui or ake (one half-drachm) of pure gold for European goods of the value of 4*s.*; but it is necessary for the merchant to be able to distinguish between the pure gold and the oracrà, which, although it is certainly gold, and of nearly the same weight and colour as the pure metal, is of an inferior description, and the negroes are in the habit of mixing it with the purer gold.

Dahomé is bounded on the east by the extensive kingdom of Benim; and also by the kingdom of Oére, where the Portuguese had, until the eighteenth century, a church and factory at the mouth of Rio do Forcado, from whence they ascended to the town of Jabum, for the purpose of trading.

To the north of Dahomé are the Aionos, a semi-barbarous people, who supply quantities of ivory, wax, and red wood. On this side there is also a small nation, called the "Nagons," who are said to

be cannibals; they live in the forest, and are not allowed by the Dahomés to approach the coast.

These countries are occasionally visited by swarms of red locusts, which come in such numbers as considerably to darken the sun. Wherever they alight they destroy every description of vegetation, and even enter the habitations of the people, devouring everything that is edible, and even attacking persons asleep. This visitation is generally followed by a famine, which is succeeded by its usual concomitant—a pestilence, caused by the number of corpses which are left unburied, to be devoured by the tigers, wolves, vultures, urubús, and numerous other wild beasts and birds of prey, with which these regions abound.

Amongst the most useful of the wild beasts of this country, in a commercial point of view, are the elephant and hippopotamús, which are valuable on account of the large supplies of ivory which they afford.

The European markets are also supplied from Dahomé with the skins of ounces, tigers, stags, and wild buffaloes; with large quantities of goat-skins, and the hides of oxen.

The forests abound with lions, hyenas, wolves, wild boars, gazelles, various species of antelopes, and a great variety of baboons and monkeys.

In a manuscript account of these countries, written by the priest Vicente Ferreira Pires, mention is made of a small wild beast, called a "zoo,"

Digitized by Google

which he says "he saw." It was about the size of a dog, with the head of a monkey, its skin of an ashy colour. He says it springs like an ounce, sits on the trees amidst the thick foliage, imitates the singing of a bird, and darts from its perch on the unwary traveller.

There is another ferocious little monkey, of a dark colour, with a white snout, and teeth as sharp as knives; it is called the "laba" (it ought to be called "vampire"), and darts right at the throat of the unsuspicious traveller, which it seizes, and from which it sucks the blood. There is no other means of removing this desperate animal but by killing it. If the unfortunate individual who is thus attacked is alone and unprovided with the means of deliverance, he inevitably falls a victim; but if seen in time, by pointing a gun, or a stick or cane in imitation of a gun, the brute will fly, fearful of being shot.

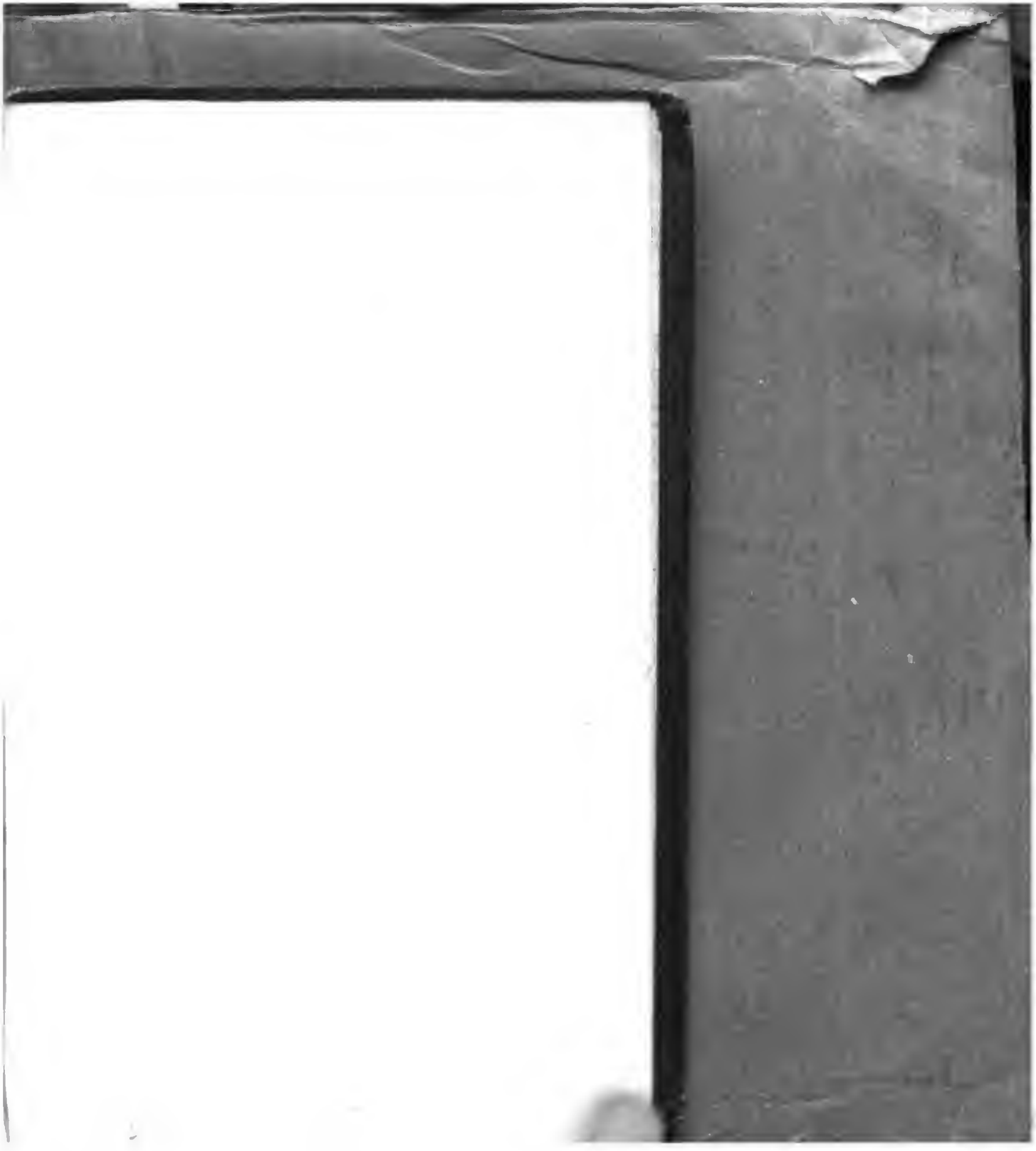
There is a great abundance of reptiles, and many disagreeable and destructive insects; venomous snakes also are numerous, but the sorcerers profess to know perfect antidotes to their bite.

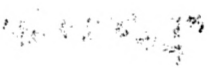
Amongst the snakes is one called the "Saboy," which is venerated as a Fetish, and to kill one would be to incur certain death.

END OF VOL. I.

R. BORN, PRINTER, GLOUCESTER STREET, REGENT'S PARK.

Digitized by Google





Digitized by Google

Stanford University Libraries
3 6105 004 958 547
916.6
T779
v.1

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(415) 723-9201
All books may be recalled after 7 days

DATE DUE

FT JUL 2 1994
JUN 2 9 1994
- ILL

OCT 31 1995
JUN 17 1998

Digitized by Google

Digitized by Google